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The

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Of the United Presbyterian Church

November, 1945

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SONG AFTER WAR

He'll soon return!
My glad heart sings and sings;
And all the earth
Is fairer, too,
And seems to sing
Because he'll soon return.

He'll soon return!
He is no prodigal;
He will not come
With downcast eye
And heart bowed down
By husks of worldly life.
Through long days spent
In lands afar
He followed Christ:
He helped the poor;
He bound up wounds;
He opened prison doors
And set men free.
And now he'll soon return.

He'll soon return!
How can my joyful heart
Refuse due thanks
To God? And how
Withhold a prayer
For those whose hearts can know
No song like mine—
No rapture sweet,
No earthly bliss—
Whose hearts but sing
Of memories
Of those who'll not return,
While my heart sings
And sings? He'll soon return!

—Elsie Wehling Fulton

only materialism and secularism in his changing world. "Remember, you can get another ivory or another diamond, but you can never get another primitive African for Christ," expresses the urgency of the present, and the value of an African life when weighed with the material things that come out of Africa.

A RESPONSIVE PEOPLE

Can you think of any other part of the world where people are more responsive to the efforts of church and missionaries than they are south of the Sahara? Any other place from which come as many insistent calls for teachers? On the basis of stories written and told by missionaries we must conclude that there is a deep hunger in the hearts of many Africans for the Christian church and school. Whole villages and tribes blend their pleas with those of outstanding individuals. African Christians are realizing they need help for themselves and their non-Christian tribesmen in solving their problems. Not from one section but from all over the continent come illustrations of eager response when help is given.

Bishop Booth reviews briefly the story of Mamo Chorka of our mission in Sayo during the Italian occupation of Ethiopia. (From *Mamo Chorka's Own Story*, published by our Foreign Board in Philadelphia). In spite of false accusations, imprisonment, persecutions, even physical beating, Mamo Chorka remained true in his prayer life and Bible teaching. For eleven months he stood these fiery tests before being released by British soldiers. Under the ministry of Mamo Chorka and blind Gidada of whose devotion we often read, the work at Sayo increased and became the center of seven (13 in 1945) organized congregations and twenty-five regular preaching places. The closing message in this interesting booklet contains the plea signed by Mamo Chorka and Gidada Solan, "We strongly beg of you, if it is your will, that you will send teachers and a doctor to help us."

From the Cameroun, from Equatorial Africa, from Angola, from the Congo . . . come stories of great masses welcoming the missionaries and turning to the church. A missionary in Angola wrote: "Before me are petitions from native groups, Christian and non-Christian, for Christian teachers for fifteen villages in one section, and for forty-six in another, while thirty other villages are waiting for Christian leaders to be appointed."

The Congo has a Protestant community numbering over a million, mainly because African Christians throughout the Congo shared with others the gifts of Christian missions.

Quoting from *Missions Today and Tomorrow in the Sudan* by J. Lowrie Anderson, Bishop Booth tells the story of La, a boy in our South Sudan mission, baptized in 1931. La became a teacher, bearing true witness of what Christ meant to him. Rev. J. L. Anderson says, "If we have the wisdom we should possess, the greatest day of missions lies just ahead. The church in the Sudan, weak though it is, is beginning to realize her strength; she is beginning to wake up to the possibilities that are before her; she is beginning to realize that she, not the missionary, is to be God's instrument to evangelize the Sudan. Let us say to her, 'Church of the Sudan, we salute you as a sister church. We thank God for you; we believe in you. Tell us, How can we help you?'" (In current issues of *The Christian Union Herald* are letters from Rev. J. L. Anderson about his work at Abwong and the request for schools among the Ngok Dinkas. Similar article in Sept. *Women's Missionary Magazine*).

Mission boards of various denominations find the African responsive and taking leadership that augurs well in building a truly indigenous church. Missionaries, though still

much needed and wanted, will serve more in the capacity of colleagues and co-workers.

Unless these responsive people are won to Christ now, such forces as the following may destroy the responsive spirit:

1. *The breakdown of African cultural ways.*

With restraints of tribal life vanishing there is danger that the African may become satisfied with secular, non-religious activities, less responsive to Christ.

2. *Process of rapid urbanization.*

In shifting to city areas many Africans find their lives so filled with the rush of activities that they think they are satisfied, when they are only satiated.

3. *Industrialization.*

A new urge to accumulate things, once foreign to African life, leads to new satisfactions that crowd out God.

4. *Contact with non-Christian white men.*

Noting non-Christians who seem to get along all right without religion tends to weaken the eager response to the call of Christ.

5. *No response from past calls for the gospel.*

Calling for schools, teachers, pastors and Christian leadership and receiving the answer that none could be sent tends to dull the eagerness of the people. Missionary-minded people should give serious thought to this destructive force.

It is fitting that we look through the Open Door at the lives of responsive African leaders.

Samuel Adjai Crowther, when a child in the Yoruba country on the West coast was snatched by slave raiders. After four years of being bartered and suffering the woes of slavery he was rescued by the British. He became the first student at the newly-opened Fourah Bay College. In 1864 he was consecrated as the first African bishop of the Church of England.

Many American Christians are familiar with the speaking and writing of *James E. Kwegyir Aggrey.* Born on the Gold Coast, mission-school trained, a Christian at fourteen, he came to America in 1898 at the age of twenty-three for further education. He studied at Livingstone College, North Carolina and at Columbia University. He married a fine Virginia Negro girl. Twenty years passed before he returned to Africa as a member of the Phelps-Stokes Commission on African Education. At the time of his untimely death in 1927, in New York, he had already begun his work as vice-principal of Achimota College.

Mina Soga is the dynamic heroine of the book *Daughter of Africa* by Ruth I. Seabury. In 1939 many Americans had the rare privilege of meeting and hearing Miss Mina Soga, the Christian "princess," school teacher and social worker from South Africa. It is said that she captivated everyone with her magnetic Christian personality, her simplicity and wisdom, and her sense of humor. The latter was a real asset in traveling with Miss Seabury on her speaking tour, when thoughtless or prejudiced people sometimes forgot to be Christian in their attitudes toward her or another race.

As a child she was eager for knowledge. Her understanding Christian parents sent her to a Scottish Presbyterian mission school which not only gave her a "most beautiful Scotch accent" but foundation teaching which helped to make her the stalwart world-Christian she is today.

"At the age of seventeen and a half I started teaching and I am still at it," she wrote in a letter. For more than ten years she has been teaching in Queenstown. Her constant interest in the welfare of others has opened to her doors of social service too.

Imagine her surprise when through the efforts of Mrs. Clara Bridgman of Johannesburg, Mina Soga was notified that she had been selected as the only African woman

delegate to the meeting of the International Missionary Council in Madras, India in December, 1938. "I couldn't believe it. Why should they select me?" . . . But of her delightful trip to India with fellow-African Christians, her participation there, her greater surprise in being selected to visit the United States to interpret the African view of the Council Meeting, of the way "she took by storm every audience in America to which she spoke," her cleverness in picking up information and memories "to share" she said, "with my school children in Africa," the intuitive way she seemed to sense how to handle every situation . . . well, you must find out about these things by reading *Daughter of Africa.*

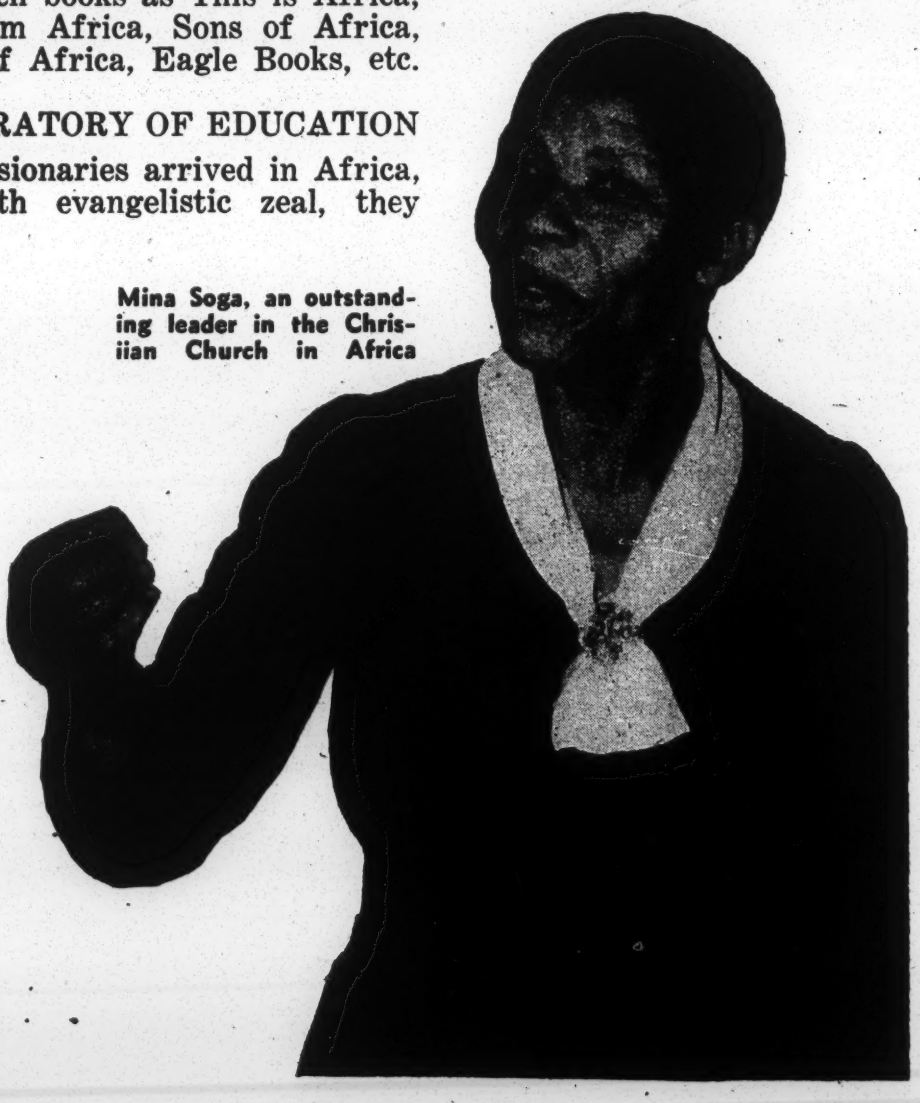
Many others might be mentioned—but they are all there for your reading in such books as This is Africa, Tales from Africa, Sons of Africa, Aggrey of Africa, Eagle Books, etc.

A LABORATORY OF EDUCATION

As missionaries arrived in Africa, filled with evangelistic zeal, they soon realized there must be schools to give permanence to their work. They learned the languages of the people, reduced 350 of the 800 languages to writing, wrote the textbooks, translated the Bible or portions of it, and were the administrators and teachers of the first schools. From the earliest days they began training African teachers.

From this procedure three types of schools have emerged, according to George W. Carpenter, in *Look at Africa, Headline Series, No.* 43, published by the Foreign Policy Association.

1. *Local Village Schools.* Literally tends of thousands of them, some limited in housing and equipment and taught by poorly-trained teachers, others in more favored commu-



Mina Soga, an outstanding leader in the Chrisiian Church in Africa

nities reaching a level reminiscent of the little red school house of American tradition. A surprising number of boys and girls learn to read and write in these schools.

2. *Central Schools Serving a Group of Villages.* Possible for more basic training because of the larger enrollment, better-trained teachers, better supervision and equipment, and the sharing together in food, shelter, self-government and worship.

3. *Fully Organized, More Advanced Urban Schools.* Rather few in number. Usually boarding schools in mission centers with well-trained leadership, white or African.

Governments and missions provide only a few advanced schools of college and university level, so few, in fact, that one can count on less than the fingers of two hands the principal colleges for natives. Often the training is quite European and in the language of the colonial power.

"The idea is growing among mission educators that the total community is the field of teaching." Educational plans are considered in terms of the whole individual and the whole community. Youth and adult learn together in field and home, at work and play. There is less danger of educating promising individuals *away* from the community when this ideal becomes the Christian educational approach.

"Every teacher going to Africa needs to realize that his work is not just to teach certain subjects to the children of the community; the task is to approach the whole community in an educational way." The test of the effectiveness of the educational system will not be how many children pass examinations, but how the community life is developing.

The desire is that those with brilliant minds who go away to boarding schools will not be made imitation Europeans, but finer Africans; not divorced from their homes and villages, but taught to respect the good in the old ways, at the same time developing a growing understanding of the world culture to which they are also heirs.

Over 80 per cent of the education in Africa has been offered by missions. Governments recognize the indispensable value of religion in the education of the African and permit the missions to integrate the curriculum with Christianity placed at the center and foundation of the whole system. Many hope to do so by welding in a unity all religious classes, in day school and in Sunday School.

Making Africa a laboratory in higher education may also have values, not only for Africa, but for educational systems everywhere. Only a selected few students can attend the now-existing institutions for advancee learning. In planning for more secondary schools and colleges the aim is to make them "closely related to the African scene and definitely linked to the needs of the area." It is hoped to extend the services of such institutions as Achimota College on the Gold Coast, the College of West Africa in Liberia, and Fort Hare and Adams College in South Africa. "New plans for mission-government collaboration in the Anglo-Egyptian Sudan are nearing realization."

An educated African leadership working with the rest of the world in building for the peace and welfare of all, will help meet both the threats and opportunities of Africa.

Additional pioneering is needed in special emphases in education. There should be more opportunities for women and girls, training them to be congenial, efficient wives of educated men; for lonely women who accompany their husbands to industrial areas; for social service workers, nurses, and teachers.

Literacy campaigns for whole communities are important, but literacy should be an integrated part of the total community-education program, and not an end in itself. Some Christian leaders see great dangers in giving to the African the

"talking leaf" unless *good* literature is given also. The power to read can be a weapon for good or for evil. Dena M. Albaugh of the American Baptist Society asks, "When the African has come through the present period of transition, what will be the verdict? Will it have been a 'magic leaf' bringing results in the building of Christian character, or only 'the leaf' that caused trouble for the dead?"

Note the warning of Dr. Robert M. Hutchins in *Education for Freedom* (Quoted from *The Church Woman*, Sept. 1945): "We have been so preoccupied with trying to find out how to teach everybody to read anything that we have forgotten the importance of what is read. Yet it is obvious that if we succeeded in teaching everybody to read, and everybory read nothing but pulp magazines, obscene literature, and Mein Kampf, the last state of the nation would be worse than the first. Literacy is not enough."

The International Committee on Christian Literature in Africa, with Miss Margaret Wrong of London as Secretary, also believes "Literacy is not enough" and is attempting to supply good reading material.

It is generally recognized that the educational systems of even the most advanced countries of the world are far from perfect. Why, then, for the sake of all, should we not be interested in this experiment in Africa, a land which today seems to offer the best possible place in the world for a laboratory of education?

A CALL FOR SACRIFICE AND SERVICE

Two successful African hunters were returning home with one antelope. According to their custom the one who had first hit and wounded the animal should have the larger portion of the meat. But, alas, this important fact they could not determine. They wrangled about it all along the way. At the fork of the road that marked their separate ways they continued the argument. Then one said, "Let us be brothers together. Let us share and share alike, no matter who was the first to wound the antelope." They did and each started homeward.

It chanced that, unknown to them, a lion had been following, hoping to get fresh meat for himself. At the fork of the road he was perplexed. The smell of the blood led him to follow the tracks, first up one fork, then back, then up to the other fork of the road. Each scent was equally strong. Finally with one foot on one fork and one on the other—one nostril following the scent in one direction and the other nostril in the other direction—the lion split himself in two!

From this simple African story our author moralizes that only on the basis of such mutual peaceful sharing, with each hunter giving us something that he felt to be his right,

First Aid Administration in an African Jungle

can the world distribute rightly its vast resources. A growing spirit of sacrifice for the common good, in the name of Christ, is the only power strong enough to destroy the evil forces of greed.

We have been reading of needs and opportunities. The crucial test for us is whether we are willing as individuals and churches to make adequate response in sharing with Africa.

It will cost money and sacrifice to help establish and maintain types of educational facilities noted in the topic, *A Laboratory of Education.* The need is urgent *now.*

We are rightly horrified when we hear of hungry and undernourished children in the aftermath of war in Europe. But great sections of the population in Africa never have enough to eat. Many do not have the right kinds of food. Malnutrition causes disease. Malaria, leprosy, hookworm, high infant mortality, social and industrial diseases take a heavy toll in this land with few hospitals, clinics or medical equipment.

Attention to these needs will cost money. Governments, missions, and individuals will need to sacrifice—but, rationalizing a bit, it would cost money and human lives too, to leave unmet the threats and opportunities inherent in doing nothing about Africa's health problems.

Perhaps some doctors and nurses released from war service, trained to combat tropical diseases, will be willing to consecrate their lives in improving public health services there and in the training of African health officers and doctors. Surely we in our American churches, who have known little of real sacrifice so keenly felt by war-torn countries, will be willing to make financial sacrifices to furnish equipment for those who go!

Closely allied to health needs is the need for help in scientific agricultural education, research, demonstration and continued experimentation. Where could better experts be found than among Christian young men trained in American agricultural colleges? The call comes to the rest of us to supply funds and resources.

Finally, there is need for sacrifice in organizing churches and sending Christian workers into areas where the gospel has never been carried.

Africans are showing their ready response in a remarkable two-fold way. The sense of stewardship for all of life is growing, resulting in deeper consecration and the assuming of larger financial obligations in an increasing number of self-support churches. Young people are dedicating themselves to the service of the church, in spite of flattering offers of much higher salaries in other work.

In closing *The Cross Over Africa,* Bishop Booth calls North American churches to four definite tasks:

1. Careful, accurate study by all Christians, listening for the needs of Africa, and making them known to those in places of responsibility and decision.

2. D e e p e r understanding of Christ's commission with relation to Africa, then teaching this understanding to Christian groups through expression in worship, sharing, and service.

3. Strengthening the local church everywhere to do the work of Christ, realizing that any unchristian attitude ties its hands in its world task.

4. Sacrificial maintaining of the necessary organization to provide resources to enable mission boards to send workers and material for strategic points in Africa. From local churches must go the men and women trained for the wide range of present-day mission needs. Youth answered the call to War. Why not the call to build the kingdom of God?

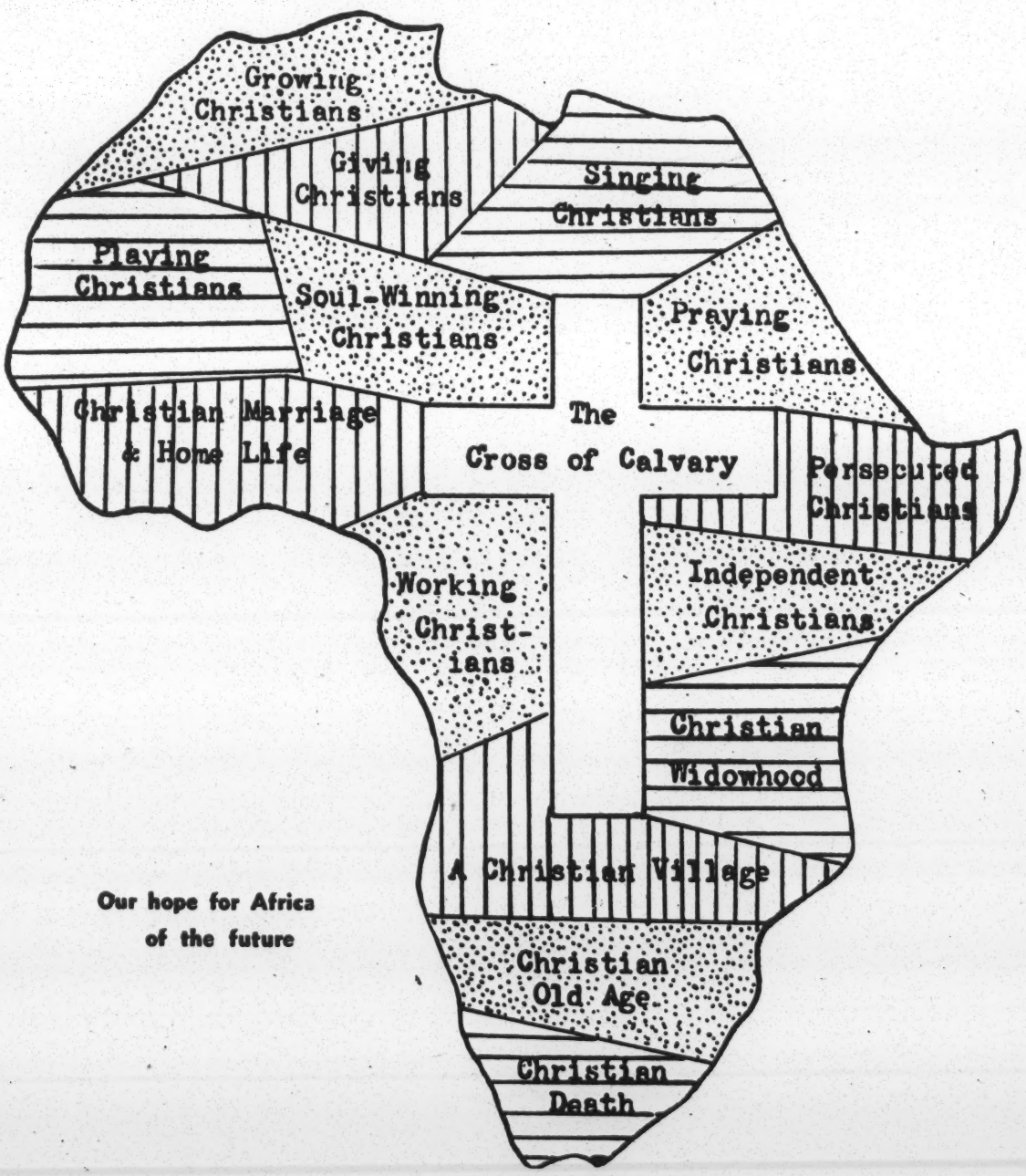
As United Presbyterians we have our program of World-Wide Christian Advance. The objectives are spiritual. They call for consecrated stewardship. Here is an opportunity to make sacrifices in all that the word *stewardship* involves—and for

Africa, too, because our World-Wide Christian Advance Program includes missions in Egypt, the Sudan, and Ethiopia.

Leaders in the presbyteries and synods of the Presbyterian Church, U.S.A., meeting in Chicago, adopted the policy of advising their churches "to postpone all plans to build new buildings or to add to old ones until their denomination becomes able to extend help to fellow Christians in devastated areas around the world." This policy means entering open doors of sacrifice for the strengthening of the Church of Christ everywhere.

We have read that the greater part of the Christian work in Africa, and eventually practically all of it, must be carried on by Africans themselves. Listen to the tribute J. E. K. Aggrey pays to Christian missionaries, and to his challenge to present and future African leaders in his story *The Three Monkeys* (*Men and Women of Far Horizons*).

Near a lagoon or pond on the Gold Coast in West Africa, stood a guava tree, all the fruit of which had



Our hope for Africa of the future

been pulled, shaken, or picked, save one. This one guava was the choicest, most luscious, and certainly the most tempting. But it hung on a branch that leaned over the deep lagoon and made an approach to it difficult. A monkey saw it and desired it. He leaped to the tree and made for the fruit, but the ripe guava fell into the water within sight, but beyond reach. The monkey slid down the branch and reached with one hand toward the fruit. But the guava danced up and down as if saying, "You can't get me, you can't get me."

A second monkey, too, spied the fruit. He slid down the same branch, over the first monkey and holding on to him, tried to reach the guava. The tempting fruit lay within sight, but beyond reach. A third monkey also spied the guava. He slid down the branch, over the first monkey, over the second monkey, thus forming the last link in a chain long enough to reach the fruit in the water. He grasped it. The prize was won.

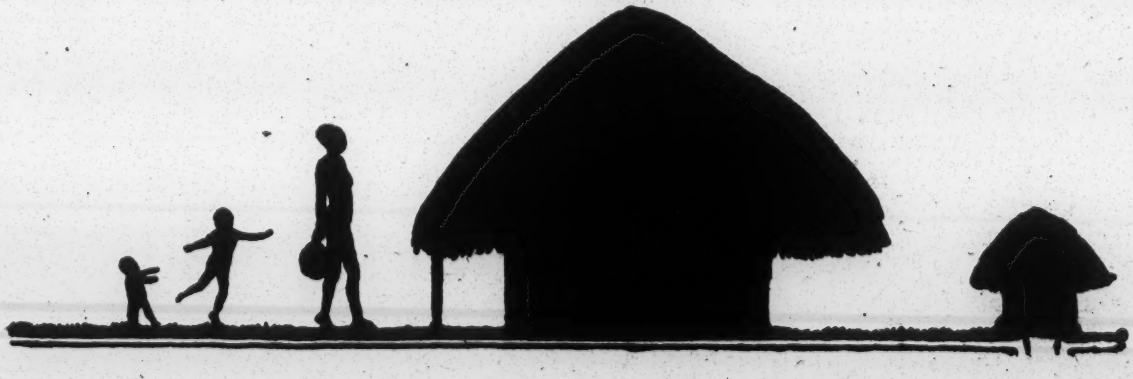
Now to whom did the guava belong? Not to the first monkey, nor to the second, for neither could reach it. Certainly not to the third, because he could not have reached it had he not been held by the other two. Had the chain been broken none of them would have gotten it. The guava belonged to all three.

The three monkeys may be conpared to the three agencies of Christianization the old or pioneer missionary, the modern or present missionary, and the native himself, in our case the man of African origin. Never a moment that one of the monkeys could have been dispensed with. Each was absolutely necessary.

The old missionary first saw the guava of a redeemed and enlightened Africa. He left home and loved ones to brave the seas, and went into the thickest of the fight. He died proclaiming salvation, spreading the glad tidings, or returned home broken in health and died. Our debt to this pioneer is immeasurable, for he led the way, he blazed the path. The second monkey represents the new missionary—the one of the present age, better equipped in many ways than the first. He goes to spread the glad tidings, but also to create, to find and make, leaders among the people who sit in darkness and in the shadow of death. His work though less extensive, but certainly more intensive, is also invaluable.

The third monkey represents the man of the soil himself, the native. He alone can play his part. Like the third monkey, he cannot do without the other two, and they in turn cannot do without him, if the guava is to be reached. In the last day the glory will be not only to the native who has actually reached the guava, but also to the pioneer and to the present-day missionary, whether abroad on the firing line, or at home backing those up who go.

It is a glorious thought, a matchless opportunity, a magnificent challenge—enough to stir us all to the very depths. The time is now; the hour has struck. God is depending on us. He has no other plan. Unto us comes the call. Let us not fail Him.



GOOD NEWS

(Liberian Hymn)

Words by
Abraham Mumol, Evangelist

Native Buzi tune arranged by
The Rev. George R. Flora

SOLO
1. FAI NI NE YE GI MENI GA,
1. I HAVE HEARD GOOD NEWS TO — DAY,
REFRAIN
SOLO
BE YA BOGA YIE ? GALA KOLOI ! (GOD'S WORD!)
OH, WHO HAS TOLD YOU ?
REFRAIN
SOLO
GALA NUI BE YA BO GA YIE ? GALA KOLOI !
MAN OF GOD, OH, WHO HAS TOLD YOU ?

2. Ji zus ya ga | Galę Du. — Jesus is of | God the Son.
3. Ti kpakoni | gului ma. — He was hung up | on the tree.
4. I - zani | ma vama. — There He died, 'twas | just for me.
5. I - yini | devili ta. — He went down to | devil's town.
6. I - wuziyi | sai- ya. — He arose— | from the dead.
7. I - leni | Gala te. — He went up— | to God's town.
8. Tau-vazu | kau - nau. — To us He is | coming again.
9. Towa siyi | ga- pau. — He will take me | to His home.
10. Ga li pau ve | Gala ta. — I will go home | to God's town.

One day, while visiting Evangelist Abraham Mumol in Fissubi Mr. Flora heard the children singing and clapping their hands and dancing in the greatest joy. The words sounded familiar, and they sounded like Christian words.

"What are they singing?" he asked of Abraham.

"Just a little song I worked out for them."

"But where did they get the tune?"

"It's from a song of our fathers, taught to every little child."

"What does that native song say?"

"It is like this: 'I heard bad news today. Oh, who has told you? The Country Devil. Fellow, Oh, fellow who has told you? The Country Devil.' "

"Is that all the song?"

"Oh no, they sing on and on, all about the bad news they have heard."

"How did you change the words?"

"Why the Christians sing, 'I have heard good news today."

"Oh, who has told you the good news?"

"God's Word."

"Christian, who has told you the good news?"

"God's Word."

Lutheran Woman's Work

Program Suggestions

(From which to select plans adaptable to program-time and group)

By MRS. E. D. McKUNE

TO BEGIN: If you use the Open-Door Poster (Suggested, *Sept. Mazazine*) place picture of Christ beside closed door. Sing *Behold I Stand at the Door and Knock* (B.S.H., 220) Leader opens Door and quotes:

AND GOD SAYS, "GO"

If you could stand in Africa tonight
And see the moonlight on those green-clad hills,
If you could hear the youth's wild, minor trills
Dancing their life out, in that calm moonlight.

If you could know the pity of their plight
Without God, in a world of deadening ills—
Then you would know the deep despair that fills
The heart of sin-sick Africa tonight.

And God says "Go" to all who name the Name;
And out of darkness reach those hands for light.
Upon us be the burden of the shame
That Christ reigns not in Africa tonight.

—Selected

CHAPTER V. THE AREA OF OPPORTUNITY

A. Pageant of Living Posters—Opportunity comes quickly, and unless grasped quickly, leaves forever. So it is with the message of posters. They must be brief, in large letters, so that "he who runs may read." On sheets of white wrapping paper the size of your open door, or cut in shape of Africa map, print highlight messages, such as five points listed on p. 1 of this Magazine review, i.e.:

OPPORTUNITY
TO HELP
A NEW CIVILIZATION
IN FORMATION!

"An indigenous church of Christ begins to take form under the ministration of African pastors."

A sixth poster might read, "OPPORTUNITY—There is an urgency in the present day. *Now* is the appointed time to act.

Six persons, one with each poster, walk slowly in procession, each pausing briefly for audience to read message aloud together. Later, one by one, as Leader calls for it and gives details, each person places her poster in the "open-door poster."

B. Use illustrations from our U. P. Missions and Missionaries.

C. On large hand-drawn map, place names of African Christian leaders.

D. Excellent plans for Discussion, for an Interview (dramatized), and for a chart which may be enlarged are found in *Discussion and Program Suggestions for Adult Groups* by Sherman, pp. 10, 11; 13-15; 24.

E. Opinion Test (For general discussion)

1. A new civilization is being formed out of the conflict of cultures in Africa. (p. 93)
2. Not as many foreign missionaries will be needed as in the past. (p. 103)
3. The Christian Church everywhere finds its service more difficult in the city than in the country. (p. 106)
4. The idea is growing among mis-

sion educators that the total community is the field for teaching. (p. 115)

* * *

CHAPTER VI.—THE AREA OF SACRIFICE

A. In the open-door poster place the word "Sacrifice" neatly printed in large letters, thus letting it burn itself into the minds and hearts of all.

B. Follow brief chapter review with story of *The Three Monkeys,* using poster or flannelgraph silhouette figures of tree, pond, monkeys, guava, cut from black paper or flannel.

C. Link "Sacrifice" with our U. P. Fields, World-wide Christian Advance, etc. How many in your group can name all of our central mission stations in South Sudan and Ethiopia? Our schools? New undertawen? Missionaries? (Prayer Cycle, 6th and 7th Days)

JUST BECAUSE IT IS CHRISTMAS, you may wish Christmas setting and atmosphere. Candle light. Story, *The Black Madonna,* also entitled *The Place where the Young Child Lay* by Margaret Applegarth. Playlet: *Shall the Star Shine?* by Vassar. Baptist publication, 5c. This play has few characters, is easy to produce, and unites the Christmas and Africa themes.

* * *

TO CONCLUDE: Mrs. Don P. Montgomery's Devotional theme, "Crossing the Threshold of Light" might be woven in again with a candle-lighting emphasis on God's concern for all regardless of race or color. Use 1 tall white candle and 5 shorter ones—red, brown, yellow, black, white.

Prayer may include this prayer of an African girl: "O Thou Great Chief, light a candle in my heart that I may see what is therein, and sweep the rubbish from thy dwelling place."

Sing these unselfish words written by a World War II soldier. Tune—*God Bless America.*

God bless the whole wide world,
World that I love;
Stand beside it, and guide it
Through the night with the light from above.
From the North Pole to the South Pole
The equator, all around;
God bless the whole wide world
May peace abound.

God bless the whole wide world
May there be peace;
May war's terrors, and errors,
In all lands of the earth ever cease.
May forgiveness, mercy, justice,
Loving kindness ever be;
God bless the whole wide world
With charity.

* * *

PUBLIC PROGRAM (to let entire Church in on Africa)

A. *Play.* Perhaps *"Shall the Star Shine* by Vassar; American Baptist Society, 276 Fifth Ave., N. Y.; or *Robert and Mary* 15c by Ferris; Lutheran, W.M.S. 723 Muhlenberg Bldg., 1228 Spruce St., Phila., Pa. *Africa Gives Thanks*—10c; 3 for 25c, Lutheran.

B. *Movie or Slides.* Write to our Foreign Board for visual aids on our own missions. Inquire about good films from other sources.

C. *Book Reviews. Daughter of Africa* by Seabury; *Missionary Doctor* by Mary F. Cushman; *Eagle Books on Africa; Aggrey of Africa* by Smith; or story from *Tales from Africa* by Kelsey.

D. *African Music and Poetry Evening.* Select good production about Africa and by Africans and weave into a continuous program. Might have life of Albert Schweitzer with selections from Bach's music; the reading, *The Congo,* by Vachel Lindsay; native African songs; American Negro spirituals, etc.

E. *Missionary Speaker.* U. P. or from other African missions.

Suggested Devotional Service

For Program Study on "Open Doors"

By MRS. DON P. MONTGOMERY

Devotional Theme for year beginning April 1945: Crossing Thresholds

December: *The Threshold of Light,* Ps. 27:1.

The carol "O Come, All Ye Faithful" may be played.

Leader: O come, all ye faithful; let us bow down. Let us kneel before the Lord our maker.

Prayer: Eternal God, our heavenly Father, Creator of the universe, we bow before thy majesty and praise the wonder of thy works. We thank Thee for Jesus, whom Thou didst send to be a light to our lives. Help us also to be lights to shine in this world, radiating kindness and love and courage. At this Christmas time make us more loving, more kind and more generous than we have ever been before. We ask in the Name of Jesus, Thy great Christmas gift to a sinning world. Amen.

(Following the prayer the leader takes her place beside a stand on which is one large candle. Others have been given candles which they light from the larger one. Then they remain standing until devotions are completed. Room lights may be turned out for this service. The verses of song may be spoken by the leader or a soloist may be used.)

Leader: We always think of lights at Christmas time because from the beginning light has been associated with Christmas happenings. There was the light from heaven that shone upon the watching shepherds as they cared for their flocks in old Judea that first Christmas night.

"While shepherds watched their flocks by night,
All seated on the ground,
The angel of the Lord came down,
And glory shone around."

Then there was the light of the star that led the wise men to the stable manger where the young child lay.

"Star of wonder, Star of night,
Star with royal beauty bright,
Westward leading still proceeding,
Guide us to Thy perfect light."

And when Jesus was a man and went about preaching, he spoke of Himself as being the "light of the world," and later he said to his followers "Ye are the light of the world.'" From the larger candle, symbolic of the Christ-Light, let us light our candles to add warmth and brightness to the world in which we live.

"Come to the light, 'tis shining for thee
Sweetly the light has dawned upon me.
Once I was blind, but now I can see
The light of the world is Jesus."

First: In Phil. 2:15-16 Paul says: "Among whom ye shine as candle-bearer lights in the world, holding forth the word of life.'" In other words, it is my duty as a Christian to be a living epistle known and read of all men. I am to shine as a light in the world, reflecting the glorious "sun of righteousness." (light candle.)

Second: Love is one of the messages of Christmas. "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." And Jesus said "Love one another as I have loved you.'" I light this

candle in the name of love. (Lights candle.) May love glow in our hearts until we shall feel a great love for God and the Christ-child and all people everywhere.

Third: Joy is a message of Christmas. We sing a song that says:

"Joy to the world; the Lord is come;
Let earth receive her King;
Let every heart prepare Him room;
And heaven and nature sing."

I light this candle that it may send out a gleam of joy. May joy fill our hearts to overflowing until every one who comes near us may become joyful too. Let us tell it over and over—the tidings of great joy "Jesus the Savior is born.'" (Lights candle.)

Fourth: In John 1:4 we read "In him was life; and the life was the light of men." None could be near Jesus without feeling a great current of life flowing from him. There was healing in the hem of his garment. With Paul we are constrained to say, "We have seen the light of the knowledge of the Glory of God in the face of Jesus Christ." (Lights candle.)

Fifth: Peace is a message of Christmas. The angels also sang, "Peace on earth, goodwill toward men." Jesus said "Blessed are the peacemakers." I light this candle to remind us of peace. (Lights candle.) May the light of peace glow brightly to tell us how good it is to live peaceably with friends, neighbors and the world. Let us strive for peace always.

(Others could light candles using Bible verses on light or short talks on such subjects as light reveals, light purifies, light gives power, light vivifies.)

Leader: O light of love! Light of duty! Light of joy! Light of sacrifice! Light of peace! Shine out this Christmas time. With the Psalmist we would say "The Lord is my light and my salvation; whom shall I fear?" And we hear Jesus himself say "I am the light of the world. He that followeth me shall not walk in darkness but shall have the light of life." (John 8:12.)

"Silent night! Holy night! Son of God, love's pure light
Radiant beams from Thy holy face, With the dawn of redeeming grace
Jesus, Lord at thy birth, Jesus, Lord at thy birth."

THE BULU SAY—"If you have a thing to beg of a friend, go to him before the dawn, call to him under the eaves of his house before he wakes, and when he wakes at your voice, beg of him the thing you would have—he cannot refuse you; he will say in his heart—my friend could not sleep for longing of the thing he begs." So indeed has many a one been wakened to his new day by the Voice of Christ begging for the thing he wants. When you hear of whole villages astir and begging for the things of progress before the mission had as much as visited them, you may know that some one had been wakened in that village before the dawn, by some Word of the Word of God. Nothing in the world could be more moving to the Christian than the aspirations of such a village.

Jean Kenyon McKenzie

What Hath God Wrought?

The Story of the Translation and Publication of the Bible Into the Languages of Ethiopia

By STUART BERGSMA

SHORTLY after Ethiopia "stretched forth her hands unto God" and became a Christian nation she was blessed as few other nations of her day were blessed, by receiving the complete Bible translated into her own language. It is an amazing and depressing thought that Ethiopia has had the Bible for almost 1,500 years and has done so little with it. Surrounding her were her African brothers, groping in darkness, and no light radiated forth to them. For in the 5th century after Christ, came to Ethiopia Syrian monks, who translated the entire Bible into Ethiopic, the spoken and written language of that day. These valuable translations were written by hand on sheep-skin, each book bound in board covers overlaid with skin. Such books are still used by the Church of Ethiopia and priests read from them just as they did almost 1,500 years ago. But the people understand not a word of this language, for about the year 1,500, completed about 1,700, a transition of the languages began, the ancient Ethiopic language being superseded by the Amharic language. The Ethiopic or Geez language died and Amharic became the spoken and written language. What would be more natural than that the Church, the trustee of the Gospel, would at once bend its back to the task of translating the Bible into the new spoken language? But no, *the Church itself opposed every effort directed toward this end. Services continued in the dead language, just as in the time of Luther the laity were edified by Latin but knew not a word of Latin.* The great need of Ethiopia was to have the gospel translated into Amharic and Galla, the languages of Ethiopia today.

From "Rainbow Empire." Used by permission of the author.

ABBA ROMI

Who was the bold Ethiopian who dared to face censure by translating the Bible into the spoken language of the people? He was the Ethiopian monk Abba Romi, a scholar in the literature of Ethiopia. The time was early in the 19th century. This old monk was far from home, in Jerusalem, sick, penniless, and friendless. It seemed as if no man cared for his welfare as if he must die miserably neglected, when unexpectedly help came from a strange source.

A Frenchman, the French Consul of Cairo who was visiting in Jerusalem, had become interested in Ethiopia and had been seeking ways of interesting Europe in this neglected land. He had been pondering ways of accomplishing this and had come to the conclusion that it could best be brought about by having one of the books well known in Europe translated into one of the living languages of Ethiopia. *When he asked himself what book was the best known in Europe and would make its widest appeal, he came to the conclusion that that book must be the Bible.* And here, by the providence of God, whose will must be done in spite of man's desires to the contrary, were met together the sick monk Abba Romi, a scholar in the very language desired, and the French Consul de Cherville with the means to bring such a work to completion.

The French Consul cared for this sick monk, nursed him back to health, and when strength returned, took him with him to Cairo. Here he

mentioned to Abba Romi his desire to see the Bible translated into Amharic, the living language of Ethiopia, and promised to pay him a salary and to support him for as long a time as the work might require. His reply was: "I will not undertake such a task for any salary, no matter how great the salary might be. But, as a mark of my appreciation of what you have done for me, I will do the work without payment."

Ten years of Abba Romi's life were spent translating the Bible into Amharic. When completed these valuable manuscripts came into possession of the British and Foreign Bible Society in 1820 through the Rev. Wm. Jowett, and the Four Gospels were published in 1823 and the complete Bible was published in 1840; and although there have been several revisions, Abba Romi's translation is still the real groundstructure of the Amharic Bible as we find it widely circulated in Ethiopia today.

SHEIKH ZACHARIAS

The scene now shifts to a Mohammedan section of Ethiopia, to a district called Belessia in North-Eastern Ethiopia. There, in the year 1903, we see a powerful Mohammedan chief of a district troubled for his sins. In some way a copy of the Bible translated into Amharic by Abba Romi has come to the hands of this Moslem chief, named Sheikh Zacharias. And now Sheikh Zacharias wrestles between duty and the instinct of selfpreservation. He is convinced of the truth of the teachings of Christianity. But if he, a Moslem, announces himself a Christian and begins to preach this Christ crucified, as he feels constrained to do, he firmly believes his life will be short; his fellow-moslems will at once kill him as a deserter and enemy of the prophet.

One day, while wrestling with his problem in a forest, he had a vision. Two men or angels stood by him, one on each side, and told him he did wrong in keeping these glad tidings to himself while his brethren groped about in darkness. Zacharias tried to defnd himself againt their charge by saying: "What shall it profit me or the cause if I begin to preach? I shall but be killed at once." To this one of the men standing by him said: "Fear not, Zacharias, I will be with you," and immediately they disappeared.

Emboldened by this vision, he began to preach and within one year had 1,000 converts. Five more years passed and there were 7,000 converts. And now Zacharias' former fears that he would have to endure persecution began to be realized. But strange to say, this persecution came not from his Moslem brothers. It arose in the Ancient Christian Church of Ethiopia. Zacharias was teaching his converts that they should not pray to the saints or the Mother Mary, and in other ways had departed from the ancient beliefs. He was taken to the capital city and brought before the emperor Menelik. The verdict of the trial was that he and his followers might preach, but that their converts must be baptized by the Christian Ethiopic Church, and become members of that Church. His followers have had to suffer persecution, revilings and public floggings, but the truth continued. Most of his district has now been baptized.

The pagan Galla tribes now claim our attention. The Bible translated into Amharic will not do for them; they speak Galla. Who is to appear to accomplish that tremendous task of translating the Bible into Galla?

ONESIMUS

Again a native Ethiopian steps forth, this time not an Amharic monk but a Galla slave boy. When but a boy he was rescued from slavery and placed in the care of the Swedish Evangelical Mission. His name? Do you know the name of the runaway

(Continued on Page 151)

The School Bell Rings Again In Ethiopia

By RUTH LOBAUGH WALKER, On Furlough from Ethiopia

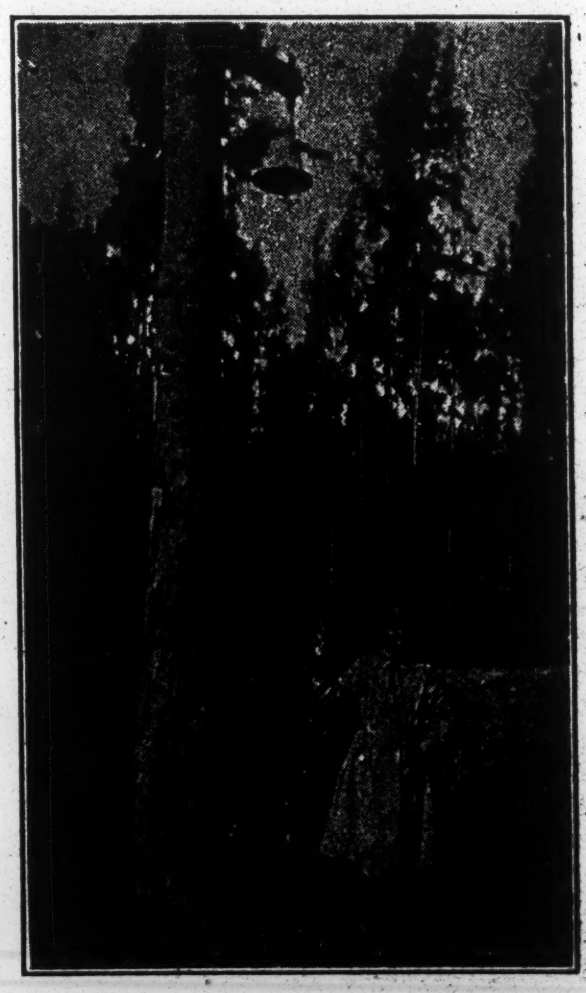
THE history of Mission educational programs is written in the lives of many outstanding nationals in Addis Ababa and out into the provinces of Ethiopia today. Opportunities have presented themselves to the young educated Ethiopian to serve as office clerks, medical assistants, interpreters at Legations, trusted officials in the Ministries of Finance, Education, Agriculture, Justice and others; a radio announcer for a program in Galla from Radio Addis Ababa, these and many other positions of honor and responsibility are held by products of the Mission schools of the past.

Through the years since the opening of the first schools in Western Ethiopia, about the year 1921, no emphasis has been placed on higher education due to the great demand for teachers of elementary classes. But in a few cases special tutoring prepared some boys for entrance into Assiut College and more recently for the Hailie Selassie I Secondary School in Addis Ababa. However, in spite of the fact that we made no effort to give more than elementary schooling to the numbers of boys and girls who have passed through our schools, we see now how the training they received inspired them to comtinue their education as they could while in the employment of the Mission and elsewhere.

Learning to read and write became of vital importance to a growing church during the years of the Italian occupation of their country so that as churches were established through the Galla speaking province in the West, schools grew up in the same districts and the children of the families attending services were given a chance similar to that of their parents who in the years preceding the occupation by the enemy had been in Mission schools. Many, if not all, of the churches in the Sayo District are in the centers where young men, former students at Sayo, had gone as teachers into the surrounding country. And these schools in turn became churches which are committed to a program such as was the program of the mother church at Sayo, that of sending out teachers to needy sections around about.

THE CHURCH BUILDS A SCHOOL

When the friends of the Mission living on Mission Hill at Sayo were asked to leave their homes by the Italian invader, they were told they



A happy girl rings the school bell

might occupy a hill some half hour's walking distance away. Within a short time new homes were built, gardens planted, and their church building was under way. Erection of the school house next occupied their hands, and that done, the children were gathered together as they once had been by the missionaries and were taught their "Ha, Hu, Hees" (the equivalent of A, B, C's) by one of the former teachers at the Mission school. Today, after about eight years, they have outgrown these buildings, and a fine new church has been erected, the old church becoming their school building. One teacher, Elizabeth, is an orphan who with her brother and sister and old grandmother, was cared for by the Mission from the time she was a tiny baby. In this school are now the children of the blind evangelist, Rev. Gidada Solon and of Rev. Mamo Chorka, and of many other families of the Christian community and not a few village children.

BEGINNING AGAIN

In Addis Ababa the school for girls became a co-educational institution when it reopened in May, 1942. A year and a half later a school for boys nearby opened its doors to all the boys of the Gulalie section of the city, and we were again able to give our attention to girls only. We had a building and not much else. Books had been destroyed, furniture sold, and the personnel widely scattered so that it was a beginning-again in a very real sense. Since we could not persuade the rich man who had bought the school furnishings to sell them to us again, we began a search for furniture and succeeded in buying from the Custodian of Enemy Property old restaurant tables and crude benches, which with a coat of paint, made very presentable school furniture. One low table with two long benches belonging to the equipment in former days, was brought back, the table from a "beer joint" not far away, and the benches from the hospital in our compound.

HELPERS

A former missionary with the Africa Inland Mission, then a Sergeant in the British Army, supplied us with pens, pencils, carbon paper, quantities of forms printed on one side only which we used for all our written work, and various other supplies which were not to be found in shops at that time. He had seen these supplies while travelling up and down the country and knew how valuable they would be in getting schools started again for the young Ethiopians.

The Lord used still another of His servants to help us when he gave us for a friend Emmanuel Gobri Silassie. Emmanuel had succeeded in hiding a large quantity of school books under the Swedish Mission buildings and when we were ready to start school the books were ready for us, books which we could not have purchased then or even now, due to the scarcity of paper for the printing of new books and to the great demand for those printed by the government presses for their schools. The Director of Education has provided us with text books for a two-year course in physiology and with some English books bought in Nairobi, our school could follow a fairly well balanced course of study.

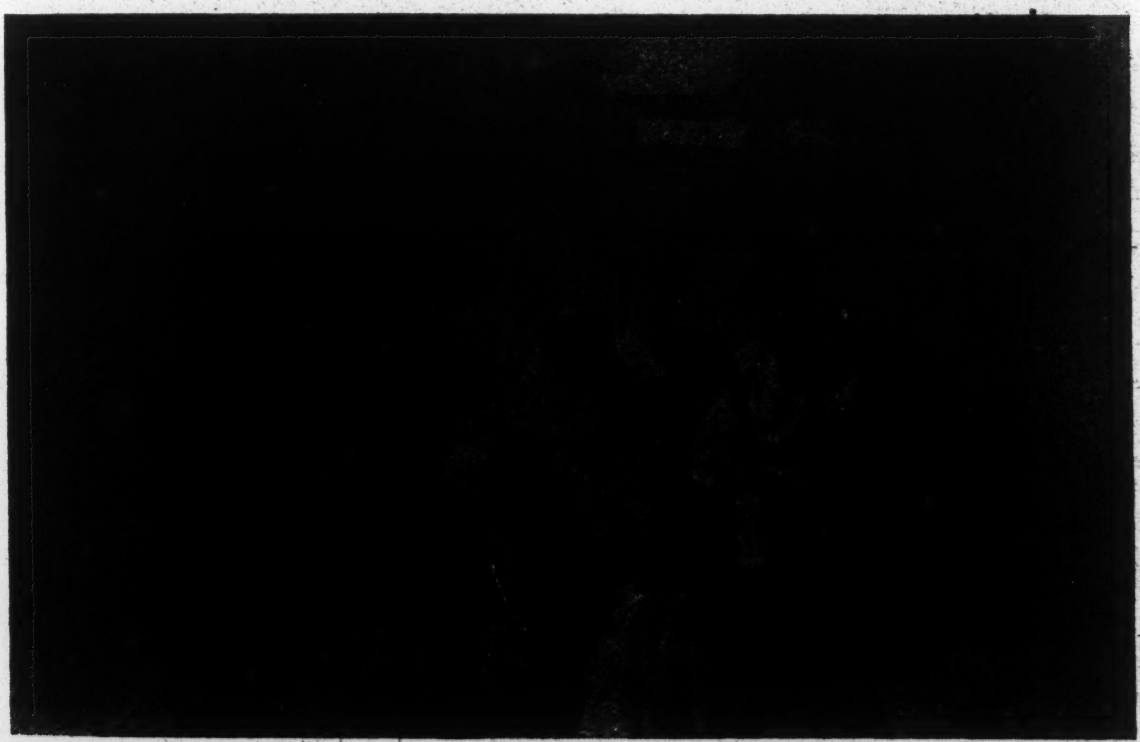
TEACHERS

A young woman, a widow with a nine year old daughter, came to offer her services as a teacher in time for the opening day of school. Years before she had been in the Mission school at Gorei and was not only a splendid teacher of the three R's but had clever fingers and could teach sewing and basketry as well. A second teacher was a young boy of fifteen, brought by one of our former pupils in Gorei who is now President of the Law Courts in his province. This lad could teach the upper classes

in Amharic, and in return was tutored so that he was able to enter the third year group in the newly opened government secondary school at the end of a year and a half of training.

Our third year, the number of girls grew from 20 to 45 due to the fact that the boys were attending schools elsewhere. The staff changed also and we had women only, all of whom had had some contact with Mission schools in the days before the invasion, with the exception of Suzanne who was contacted through a former Armenian pupil in the school at Gorei. Suzanne was born in Ethiopia, of an Ethiopian mother, and at the age of six was taken by her Armenian father to Egypt for education. She had never been able to follow the teaching profession there and so when refugees were asking to be returned to their country, Suzanne asked to come also. It took nearly two years to get the authorities to see it our way, but finally in 1944 she reached Addis Ababa and is now a valued teacher of mathematics and hand work.

A second teacher is Woubatei, daughter of a former teacher in the Addis Ababa school. She also is a widow and lives with her uncle's family close to the school and conducts classes daily for beginners. A third teacher is Ijigayou whose husband had sent her back to her mother with the message that when she had learned to read and write and sew he would take her back. When she first came to school we had to tell her that she was too old for the regular classes but offered to give her sewing lessons at a special period. One's heart sinks at the remembrance of how she turned away that day believing that her one chance was gone. However, it was not the Lord's will that she be turned away, for next day one of the elders of the church came to say that he had married a wife who could neither read nor write and asked that we take her into a class. We sent for Ijagayou and made



Mrs. Ruth Walker and Ethiopian Friends

First Row: Musie Mamo—Our orphan; Small neice of Teacher; Sanayat, Daughter of Teacher.

Back Row: Yohannes—A Teacher; Mrs. Ruth L. Walker; Atzada—A girl rescued from possible slavery.

arrangements for the two young women to come to class together with one of the older school girls as teacher. And now Ijigayou is a dependable house-mother in one of the small dormitories and is our basketry instructor, and happy in her associations with her fellow teachers.

The one other teacher is a young woman of grace and refinement, talented and eager to use her talents for the Lord. Ababa began her education at our school before the Italian occupation and lived quietly in her home during those years, helping her mother with the care of a family of smaller children. She came to us in 1944 as a pupil-teacher, teaching classes in Amharic reading, physiology and geography, and helping with the music and home economics classes.

And so the education of the youth goes on, one generation passing on the torch to the next—as naturally as though they were all one family and just as much interested in the spread of the Way of Christian living. The text books are those published by a Mission with a definite Christian thread running through their chapter and the Bible is a text book in the hands of the pupils every day.

CO-OPERATING WITH THE EMPEROR

The desire of the Emperor to reestablish schools over his kingdom is meeting with great enthusiasm everywhere. Mission boys and girls are much sought after as personnel in these institutions and their influence cannot be measured as they try

Modern Education in Ethiopia

1. **Main Building Empress Menan School (Center)**
2. **Patriot Orphan School (Upper left)**
3. **Teaching children how to play (Upper right)**
4. **Boys' Dormitory (Lower left)**
5. **Empress School Clinic (Lower right)**

to solve moral and spiritual problems facing this new generation. In a country of such wide diversity of languages it is necessary that one language become the medium through which the government can convey its messages to the people and be understood by them, so it has been decreed that this medium shall be Amharic. This works no hardship on Mission schools as we have always taught Amharic in our schools, with English as a secondary language. However, in dealing with peoples of other languages in places far from centers where they might have the opportunity to learn Amharic, we are assured that we may converse with them in their own language and preach to them the Word of Life in their own tongue until such time as they are able to understand Amharic.

The future of our Mission school work seems to lie in pioneer work among such tribes and it is a thrill to look forward to being one of the number to go among these untouched tribes to teach them not only to use the Amharic language so that they may become a vital part of their kingdom, but also bring them the message of Salvation that they might become a part of the Bride of Christ in His Kingdom. We look forward to additional training for some of our teachers and evangelists in a Christian center which we trust will be a possibility in the near future. We would like to see a secondary school for girls in one of the large centers and with these projects in mind and with the Lord's willingness to point out each step, we go forward in His strength and with His assurance expecting great things for Ethiopia in the days to come.

WHAT HATH GOD WROUGHT?

(Continued from Page 146)

slave boy who ministered to Paul's needs in prison? Onesimus, yes, that is also the name of this Galla slave boy. He was a bright boy and learned all he could in the Swedish Mission School, was then sent to Sweden for further education, and received the Swedish diploma of teacher.

He returned to his native Gallaland and realized that the greatest need of his people was to have the Bible in the Galla language. And he did nothing less than translate the Bible. After years of toil, the complete Bible in the Galla language is the gift of a freed slave boy of a mission school. The New Testament was published in 1893 and the complete Bible in 1899. Onesimus Nesib, what a profitable investment he has been!

Parts of the Bible have been translated into various other forms of the Galla language. The version prepared by Onesimus is in what may be styled the "standard" form of Galla. Note again how the native Ethiopian has taken a prominent place in these translations into other forms of Galla.

Do the Ethiopians purchase the Scriptures? The British and Foreign Bible Society gives the following figures for the sale of Scriptures in Ethiopia:

	1928	1929	1930
Amharic	2910	3248	3633
Amharic with Ethiopic	2162	2661	2106
Ethiopic	138	166	199
Galla	169	219	90
Galla with Amharic	.....	.....	1198

A Missionary's Dream

By MRS. A. W. POLLOCK, R.N.

As I turn my face toward Ethiopia again my mind is filled with thoughts of the people and of their need along a medical line. The need is tremendous! The people are undernourished and diseased especially in the interior villages. Their knowledge and practice of hygiene is almost nil.

From the standpoint of the medical missionary we ought to be starting our work in the line of preventive teaching. We shall have to meet the medical and surgical needs of the people as we have done formerly, but there is this great field of education in hygiene and teaching the people how to live in the most hygienic way their surroundings will allow.

I have been thinking that as our work develops and we get new missionaries, perhaps the Mission would assign me to a Women and Children's clinic. There we could attend their ailments during the morning, and in the afternoons make a Welfare Center of the clinic where we would have classes for expectant mothers beginning, perhaps by showing them posters and pictures that would give the right and wrong ways of doing things. I should like to have pictures showing the ravages of disease caused by dirt and neglect. This would entail the training of native women to help in the clinic and in the classes, for there would have to be the instruction necessary for them to know how to look after their babes from birth through the various cycles of childhood. Then, when fairly well established in the central clinic we should take our equipment and go out to the surrounding villages giving the same lectures.

With the instruction would be the main part of the program, the bringing to them through the spoken word and by pictures the news of salvation and Eternal life through Jesus

Mrs. A. W. Pollock, R.N.

Christ our Lord. I should like to have pictures and posters building up the Bible stories, for the majority of the women are unable to read. In this connection, though, we ought to have native women educated who would give lessons in reading to the women, for the ideal would be to make our clinic a true center for the women of the village. Other centers would be started as the work progressed.

Already I have procured some posters and literature from various health centers in the United States.

As the days would go on I should want to have towels and baby blankets, simple baby clothes for demonstrations for we should want to keep these in conformity with the means at the disposal of the native people encouraging them to make the best of their own things.

It is all so simple—the plan in my mind for showing the mothers of Ethiopia how to care for their little ones, how to keep themselves and their homes clean, how to prevent many of the ills that plague them all through life but above all to bring them in touch with the Great Physician who can not only heal bodies but who can bring healing to their souls.

Was She A Failure?

By JULIA LAKE KELLERSBERGER

She was a frail little woman, reminding one of Dresden China or rare lace. She was young and attractive,—a southern belle with the best of the heritage of the deep south as her possession. She might have been Queen of the Mardi Gras, or she could have lived at ease, with many servants to wait upon her, at her beautiful ante-bellum home on the old plantation in Louisiana. Instead she chose to marry a young missionary from Texas, whose father disinherited him from the family wealth because he chose a life of abnegation, rather than the brilliant legal profession laid out for him. They sailed for the Belgian Congo in Central Africa. She, who had never been physically strong however, soon succumbed to tropic heat and malarial fevers. She, who was filled with zeal to set Africa on fire for Christ,—to itinerate with her husband in the hill country where few white women had ever been,—to save many souls for The Kingdom, was forced, by doctor's orders, to remain sheltered from the treacherous sun, in her little thatched cottage, whose walls and floors were made of mud. She must not attend great gatherings nor speak to large groups of people. She, who spoke with French fluency and southern charm,—she who was brimming over with poise and personality, felt that the world was shattered at her feet. She was tempted to doubt the Providence of the Mighty God Whom she believed had led her steps to Africa. "Did I make a mistake in coming?" she wondered. "Do all things really work together for good to them who love God?" she asked herself.

One day an African youth came to her door. He was attracted to her music, to the little folding mission organ in her home, to her sweet clear voice singing the great hymns of the Church in the vernacular, and to her beautiful face, for she had looked unto Him and was radiant. In this lad the young missionary read *Promise.* He was physically strong, mentally alert, spiritually hungry. The Divine Creator had given to him, as to most of his race, the love of music, and through music, this white woman who considered herself a failure as a missionary, won him to Christ. Daily, patiently hour by hour, in her home she taught him the sublime Truths from the Book of Life, the inspiring hymns of the Christian Church. She gave to him a small discarded folding organ. He took the insides out, put them back together again, and made from the wreckage an instrument of praise. He took the native drums, tom-toms, and xylophones which had been used as mediums for licentious dancing, and made of them, too, instruments of worship. He formed a home-made orchestra and led a native choir, teaching them to play and to sing melodies unto the Lord. Through this lad's gift of music Christianity sang its way into thousands of hearts. Not satisfied with holding meetings in his own village where hundreds came to worship in the clean front yard of his little home, overlooking a beautiful winding river, he betook himself into the forest and along the hot winding trails to distant markets, with a message of Life and Light to those in Death and Darkness. One day I received the following letter from him, written in English:

Dear Mama,

If I meet with someone in way, I salute him. I say, "Do you know Son?" "What Son?" he ask me. When I see that he does not know Son, I let him know Son right now. Today I went in machine road. I say to one, "Do you believe in Son?" He says, "No, because I do

(Continued on Page 169)

A Missionary's Dream

By MRS. A. W. POLLOCK, R.N.

As I turn my face toward Ethiopia again my mind is filled with thoughts of the people and of their need along a medical line. The need is tremendous! The people are undernourished and diseased especially in the interior villages. Their knowledge and practice of hygiene is almost nil.

From the standpoint of the medical missionary we ought to be starting our work in the line of preventive teaching. We shall have to meet the medical and surgical needs of the people as we have done formerly, but there is this great field of education in hygiene and teaching the people how to live in the most hygienic way their surroundings will allow.

I have been thinking that as our work develops and we get new missionaries, perhaps the Mission would assign me to a Women and Children's clinic. There we could attend their ailments during the morning, and in the afternoons make a Welfare Center of the clinic where we would have classes for expectant mothers beginning, perhaps by showing them posters and pictures that would give the right and wrong ways of doing things. I should like to have pictures showing the ravages of disease caused by dirt and neglect. This would entail the training of native women to help in the clinic and in the classes, for there would have to be the instruction necessary for them to know how to look after their babes from birth through the various cycles of childhood. Then, when fairly well established in the central clinic we should take our equipment and go out to the surrounding villages giving the same lectures.

With the instruction would be the main part of the program, the bringing to them through the spoken word and by pictures the news of salvation and Eternal life through Jesus

Mrs. A. W. Pollock, R.N.

Christ our Lord. I should like to have pictures and posters building up the Bible stories, for the majority of the women are unable to read. In this connection, though, we ought to have native women educated who would give lessons in reading to the women, for the ideal would be to make our clinic a true center for the women of the village. Other centers would be started as the work progressed.

Already I have procured some posters and literature from various health centers in the United States.

As the days would go on I should want to have towels and baby blankets, simple baby clothes for demonstrations for we should want to keep these in conformity with the means at the disposal of the native people encouraging them to make the best of their own things.

It is all so simple—the plan in my mind for showing the mothers of Ethiopia how to care for their little ones, how to keep themselves and their homes clean, how to prevent many of the ills that plague them all through life but above all to bring them in touch with the Great Physician who can not only heal bodies but who can bring healing to their souls.

Was She A Failure?

By JULIA LAKE KELLERSBERGER

She was a frail little woman, reminding one of Dresden China or rare lace. She was young and attractive,—a southern belle with the best of the heritage of the deep south as her possession. She might have been Queen of the Mardi Gras, or she could have lived at ease, with many servants to wait upon her, at her beautiful ante-bellum home on the old plantation in Louisiana. Instead she chose to marry a young missionary from Texas, whose father disinherited him from the family wealth because he chose a life of abnegation, rather than the brilliant legal profession laid out for him. They sailed for the Belgian Congo in Central Africa. She, who had never been physically strong however, soon succumbed to tropic heat and malarial fevers. She, who was filled with zeal to set Africa on fire for Christ,—to itinerate with her husband in the hill country where few white women had ever been,—to save many souls for The Kingdom, was forced, by doctor's orders, to remain sheltered from the treacherous sun, in her little thatched cottage, whose walls and floors were made of mud. She must not attend great gatherings nor speak to large groups of people. She, who spoke with French fluency and southern charm,—she who was brimming over with poise and personality, felt that the world was shattered at her feet. She was tempted to doubt the Providence of the Mighty God Whom she believed had led her steps to Africa. "Did I make a mistake in coming?" she wondered. "Do all things really work together for good to them who love God?" she asked herself.

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(Continued on Page 169)

The "Out-Reach" Of The American College For Girls In Cairo, Egypt

By MISS HELEN J. MARTIN, Ped.D., President

In 1937 we organized among our High School and Junior College girls, one of the International Relations Clubs, sponsored by the Carnegie Foundation for Peace. But it has always seemed to me that, quite without any organization, we have always been an "International Relations Club," both in our staff and in our student body.

When I first went to the College, nearly twenty-eight years ago, I was told that sixteen nationalities were represented among our pupils. When we made our last study of the enrollment, in 1943-44, we found just that number still. And since one of our fundamental aims had always been to train leaders from among those who seem to have outstanding potentialities for the exercise of leadership, it is gratifying to find that the College, all through the years of its existence, has been doing just that. I want to tell you a little about some of the very interesting young women from other lands who have come and gone during that time.

DAUGHTERS OF A TURKISH PREMIER

Early in the history of the College, we enrolled the daughters of a former premier of Turkey, ranked as princesses in their own land, suave, courteous, aloof, very conscious of the harem atmosphere from which they came. One of these later studied medicine in Austria and is now a fully qualified child specialist.

BAHAIST STUDENTS

A little later, a group of serious young Persian students of the Bahai faith appeared. One of them was treated with especial deference by her mates, who habitually waited on her and kissed her hand in greeting or leaving her. She was the sister of Bab (recognized head) of that religion. She later went to Paris for additional study, and two of the others became teachers. We have since that time had other students of the Bahai faith, one of whom was the granddaughter of its founder. Another, a girl of exceptional grace of spirit, after completing our Junior College course, took her B.A. degree from the American University at Cairo and is now teaching in a government Teachers' College in Iran.

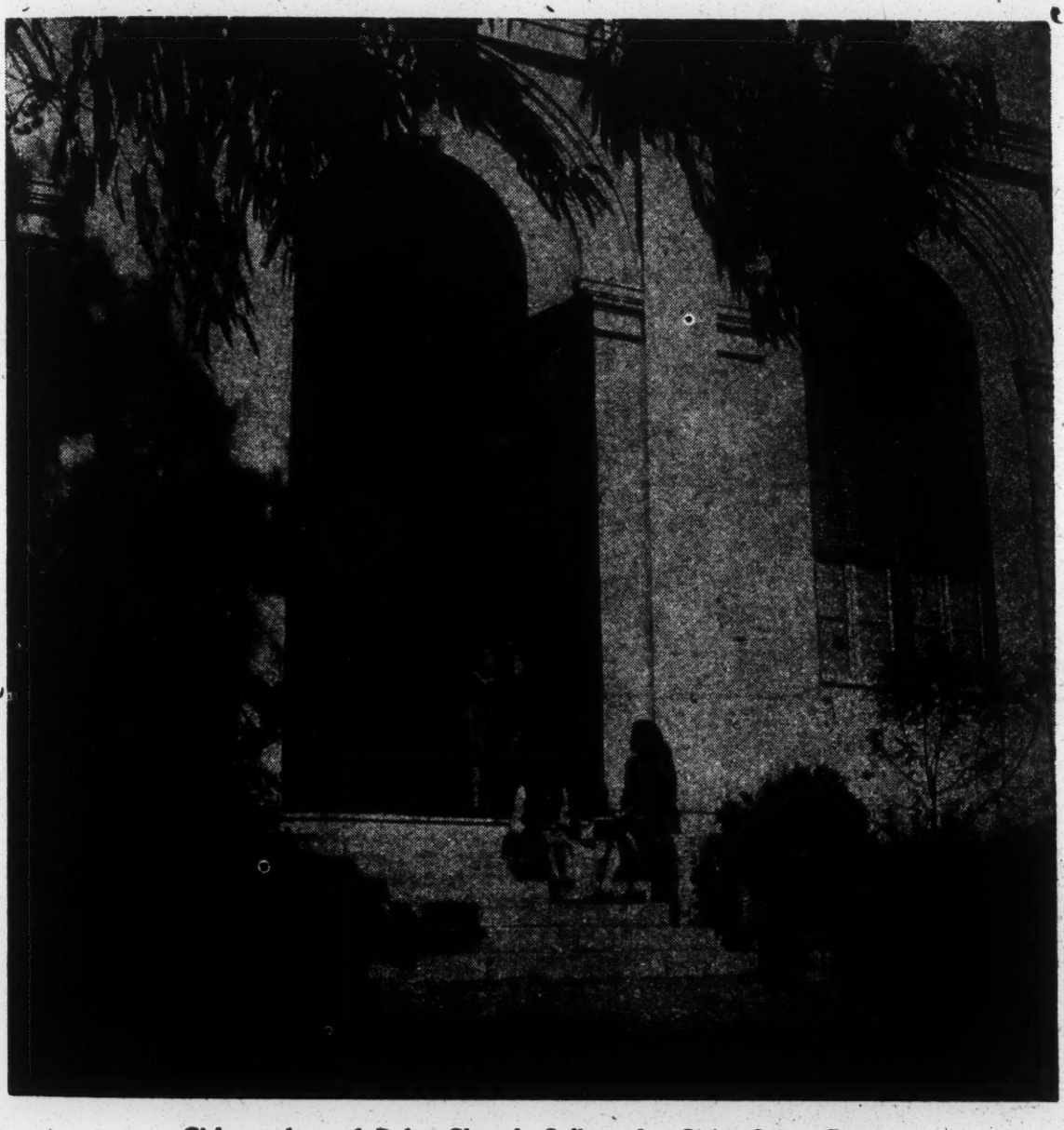
A REAL PERSIAN PRINCESS

Our latest Iranian (Persian) student is of the royal family of that country, a niece of the present Shah, and of different religion,—the Mohammedan. She spent the school year 1943-44 in our boarding department, where she made friends with all and sundry, on the basis of mutual attraction, without thought of rank or creed. Although entitled to be addressed as Her Royal Highness, she was known in the school only by her own given name. Her aunt, the twin sister of His Imperial Majesty, was visiting Cairo at Christmas time and attended our Christmas entertainment, giving the closest attention to the program, and apparently taking especial pleasure in the singing of the carols. The Princess Simen reenrolled for the following year, but when her grandfather, the late Shah, died in the summer she was sent back to Iran, and did not return.

DAUGHTERS OF A NOTABLE OF ZANZIBAR

Other students have come to us from lands to the south. One of the Mohammedan Arab notables of the little island Sultanate of Zanzibar appeared in our offices some ten years

ago and enrolled his daughter and step-daughter in the boarding school. They remained members of our household until 1941 when they returned to their own country; the older considered to have completed her education and returning, we were told, as the best educated woman in Zanzibar. The younger, our lovable little Zakiya, was found to have developed a serious chronic illness and had been sent alone, by air,—a mite of eleven,—in order that she might spend the last few months of her life among her own people. I should like to be able to tell you of the faith that sustained her courage during her illness and in her lonely journey. During the time that these girls were with us, one of the Egyptian royal cars on two occasions stood at the gate of the College,



Girls at door of Dales Chapel, College for Girls, Cairo, Egypt

In this building a chapel service, consisting of Scripture reading, singing of Bible songs and hymns, prayer and an address is held every day. The English language is used in this service; a separate service for younger girls who do not speak English well, is held in another place.

Concerts and other entertainments are given in this hall, where nearly 700 girls assemble. The chapel is a gift from Mrs. Jackson, a daughter of Dr. Dales, who was for many years Secretary of the Board of Foreign Missions.

while His Highness, the Sultan of Zanzibar, on his way back to his own country after the coronation of the British king, visited the daughters of his friend and subject.

TRAINED LEADERS SENT FORTH

The outreach of the college, and its influence is exercised not only by drawing in to its student body such as variety of girls of other lands and religions, but also by the young women whom it has sent forth to other countries in search of knowledge and inspiration. A number have gone to France and England. Of those who have come to the United States some of you may have met—Zakiya Esa (now Mrs. Shikli Kasses of Brooklyn) a former member of our staff in the primary department; Eva Habib, who after a year of study received her Master's degree from Smith College; Mona Doss, who spent a year in Temple University, Philadelphia, studying Home Economics; Selma Bishlowi, who after graduating from Wooster College, has spent several years in Chicago University, studying Egyptology under the direction of the Egyptian government.

We hope many of you may become acquainted with Aida Gindy, a graduate of our Junior College and of the American University at Cairo, and a highly valued member of our teaching staff for the past two years, who is, we believe, on her way to this country where she will spend two years in graduate study, under the terms of a fellowship awarded her by the State Department of the United States under its cultural relations program.

These young women are able, ambitious and some of them oppressed by a realization of the bitter need of many of their own people and they are eagerly seeking for ways in which they may spend their lives for God and native land. Pray for them.

ETHIOPIAN ROYALTY

We have at present in the boarding department eight daughters of the African Christian Empire of Ethiopia. Of most interest to our readers, perhaps, is Gannat Ephrem, twelve year old child of His Excellency Blatta Ephrem Medhen, Ethiopian envoy to Washington, whose wife, Gannat's step-mother was educated in one of our schools in Cairo. Of the others, one is the daughter of the Ethiopian Minister to Moscow. Two are daughters of Ras Imery, for seven years a prisoner of war in Italy. Another is Iam Told, the granddaughter of H.I.M., the Empress of Ethiopia. The remainder are daughters of notables, diplomats and political leaders, all of whom are related to the royal family.

We consider the presence of these members of another race so different in many ways from the Egyptians an asset in our greatly varied student body. They are well-poised, courteous and friendly-aristocrats in the best sense of the world. We regretted that we were compelled this year to refuse the application of fifteen new students of this race, because the crowded condition of the boarding department of the college.

COVER PICTURE:

Two students in the American College for Girls, Cairo, Egypt.

The one to the right is a Mohammedan, the one to the left is a Christian, the granddaughter of a very fine Christian leader, an elder in the church of Egypt.

Good News from Far Countries

The Sudan

MRS. RIED F. SHIELDS, Editor, Khartoum, The Anglo-Egyptian Sudan

PUBLIC HEALTH IN NUERLAND

By MARY K. SMITH, M.D.

Yes, there they were, those little blue tell-tale spirals under the microscope. It was the third case of relapsing fever to be spotted. The first two were in the soldiers' quarters where orders had to be obeyed, but this girl was from a little near-by village and maybe she wouldn't even come back for treatment. It was somewhat under two years ago, however, that the Nuers made their first acquaintance with relapsing fever and when they speak of it now they call it "the sickness with which God killed the people," so you may be sure they have a healthy fear and respect for it.

The Sudan Government doctor had sent a supply of D.D.T. powder, a spray gun and an operator to delouse the soldiers' quarters and there was enough of the powder left over for this little village. But before we could go there, we had to send our calling card, so to speak. We sent word down to the old chief that his village had the big sickness of the other year and would he please come up and talk it over with us. He appeared at noon on the day he was sent for, and when he heard that we had medicine from the government which would kill the lice he begged us to make no delay in coming. That same evening the head chief of this region came in to ask about having the medicine put on all the people around here. We had to explain that we had just so much medicine and we had to use it where the sickness was, but that if we found more of this disease we could send for more powder.

I just wish all of you could have gone with us to that village the next day with our bag of slides for spotting more cases, our can of D.D.T. and the sprayer. Remember that this is a corner of darkest Africa where it is still believed that disease is caused by angry gods and evil spirits. Even when we arrived most of the people were collected in one house, shaking gourds and rattles and chanting, hoping to be rid of the sickness. We received a warm welcome, however, and the sick all lined up for us to take our smears. Then we sprayed and they made a picnic out of it—laughing at each other and themselves as they turned white under the powder. The only objectors were a few young men who were preparing to go to a dance in the afternoon, but they presently decided that the white powder would make as good a decoration as any so joined in with the rest. When we announced that all clothes and skins should be brought out it was heart-warming to see the people bring out their possessions. Even beads which they were not wearing appeared and little tots four and five years old came running out with the tiny sheepskins they sleep on. Best of all was the Nuer man who had gone with us as our assistant. This man is grand for propaganda purposes and better yet at never using his hands. Anyway he sat on a powdered skin and in a loud voice explained to all who would listen the scientific aspect of the transmission of relapsing fever (in a simplified form, that is). Soon the people were telling each other. Of course they have so doubt in their minds that evil spirits have plenty to do with the disease, but they certainly weren't averse to eliminating the possibility of the louse.

As yet we are limited in many ways in carrying out almost any pub-

MRS. JOHN P. WHITE, Editor, 120 Carnegie Place, Pittsburgh (8), Pa.
MRS. RALPH H. ARNOLD, Treasurer, 525 Mifflin Ave., Pittsburgh (21), Pa.

COMMUNION MEDITATION

A little while ago we sat at the communion table with the whole Christian world. Our meditations were perhaps largely personal. As the precious words of Scripture were repeated—"Broken for you," "Shed for you," our hearts burned within us—"It was for me, It was for me," was a refrain that ran through our minds. How moving the thought. We had heard the words again and again, but they had never lost their power on us.

Our minds went to the many loved ones scattered over the earth; they too were communing with us. Then we recalled the many, many dear ones who once sat beside us but who now sit at the marriage feast of the Lamb. Oh, the comfort of this meditation!

Did our minds run out to the whole United Presbyterian Church? Were all the members joining in this sacrament? Were we trying to visualize the 45,000 members of our denomination in India, the more than 23,000 in Egypt and the North Sudan, the few new Christians among the Shullas, the Nuers, the Anuaks? Did we think of Gidada and Mamo Chorka standing before the groups of Ethiopians saying "Broken for you," "Shed for you." This service was a tie binding us anew to our fellow Christians in our own foreign fields, and to our Christians in the Southland and among the Indians. It was more, it was a tie with all the Christians in all the world. For this communion service which began in the Fiji Islands, where 99% of the native Fijians are Christian, that moved across the Island world, over the Philippines, Japan—Yes, in Japan, to China, India, Mesopotamia, Persia, Europe and Africa, South America, North America out to the tip of Alaska, was a world-wide communion.

As we sat in the heavenly places that day, our hearts running over with love and joy did we think of the many people in America out of Christ, who cared not for what we were enjoying? Did we think of the many millions in the dark world who have never heard of Christ?

A missionary sitting at a communion table was thinking of these things and she voiced her meditations in the following lines:

Sudden before my inward open vision
Millions of faces crowded up to view;
Sad eyes that said "For us is no provision,
Give us your Saviour, too."

"Give us," they cry, "your cup of consolation
Never to our outstretched hands is passed;
We long for the Desire of every nation
And oh, we die so fast.

"Does He not love us too, this gracious Master?
'Tis from your hand alone we can receive
The blessing of His grace; O send it faster,
That we may take and live.'"

"Master," I cried, as from a dream awaking,
"Is this the service Thou dost show to me
Dost Thou entrust to me Thy bread for breaking
To those who long for Thee?

"As Thou hast loved me, let me love returning
To these dark souls the grace Thou givest me;
And, oh, to me impart Thy deathless yearning
To draw the lost to Thee.

"Nor let me cease to spread Thy glad salvation
Till Thou shalt call me to partake above,
Where the redeemed of every tribe and nation
Sit at Thy Feast of Love."

MOVING FORWARD IN AFRICA

The United Presbyterian Church is assuming greater responsibilities in the Anglo-Egyptian Sudan and in Ethiopia. The project of a Training School for boys was presented by K. Glen Fleming in the October Magazine (Page 84). Other plans for entering other doors are under consideration.

The most thrilling bit of news is that more workers will be added to the missionary personnel—workers from a sister denomination. Dr. Mills J. Taylor says: "Steps are being taken to open the way for the Reformed Church in America to undertake work among the pagan tribes in the South Sudan in conjunction with the work of our mission. Both missions have voted to participate in this joint venture. Details are now being worked out which will be announced to the respective churches at a later date."

THE GENERAL ASSEMBLY COMMENDS THE WOMEN'S MISSIONARY MAGAZINE

In the General Assembly Report on the work of the Women's General Missionary Society commending all the work carried on through the Board of Directors a paragraph is given to the value of the Magazine as follows: "We should also like to call attention to the general excellence of The Women's Missionary Magazine. This fine periodical, so ably edited by Mrs. John P. White, deserves the reputation which it has been building for many years, of being one of the very best missionary publications in the English language. This fact is widely recognized among American churches of all denominations."

Thank you, General Assembly for these words of encouragement. We wish that every pastor in the church might read them and then urge his congregation to keep in touch with the missionary work, not of the women alone but of the whole church and the world-wide church through the pages of this Magazine.

THE MAGAZINE SAYS:—

Please, friend reader, if the postman fails to deliver me at your address some month, don't wait five or six months to tell us about it. Notify your Literature Secretary at once, or write to my Treasurer. The sooner we know about such omissions, the easier it is to trace them, and make the necessary adjustments.

AND AGAIN—

Do keep the acknowledgement cards which my Treasurer always sends on receipt of subscriptions. The date thereon has cleared matters up very quickly, more times than we can count; and subscribers have been spared the inconvenience and disappointment which invariably follow when I don't show up.

—Mrs. Ralph H. Arnold

ANOTHER PERSONNEL CHANGE IN WGMS BOARD

The Board of Directors of the Women's General Missionary Society announces another change in personnel. Mrs. Raymond L. Edie feels that she is not able to carry on her work as Prayer Group Secretary. Her resignation has been accepted with regret. Mrs. Edie had served in the capacity of Prayer Group Secretary for Monongahela Presbyterial before her election to the Board last December. As a Board member she had the advantage of the point of view of a missionary, having served with her husband in the Sudan from 1917 to 1922. Many Pittsburgh women will remember the impressive Prayer-Around-the World service which Mrs. Edie led last June at the Tuesday Morning Prayer Meeting instead of at the usual Convention.

Mrs. Thomas H. Newcomb, wife of the pastor of the Eighth Church, Allegheny, was elected to membership on the Board of September 18 and has indicated her willingness to accept this responsibility. She is a past president of Allegheny Presbyterial and previously served for about five years as its Young Women's Secretary. At the present time she is head of the Women's Union Missionary Association of Allegheny County, an interdenominational group. Mrs. Newcomb will fill the unexpired term of Mrs. Charles Bradley Warren whose resignation was announced in last month's magazine.

Edith L. McBane, Recording Secretary

MRS. O. H. MILLIGAN, Secretary, 905 Publication Building, 209 Ninth St., Pittsburgh 22, Pa.

AMERICAN THANKSGIVING

Not alone for mighty empire,
Stretching far o'er land and sea,
Not alone for bounteous harvests,
Lift we up our hearts to Thee.

Standing in the living present,
Memory and hope between,
Lord, we would with deep thanksgiving
Praise Thee more for things unseen.

Not for battleships and fortress,
Not for conquests of the sword,
But for conquests of the spirit
Give we thanks to Thee, O Lord;

For the heritage of freedom,
For the home, the church, the school,
For the open door to manhood
In a land the people rule.

For the armies of the faithful
Lives that passed and left no name;
For the glory that illumines
Patriot souls of deathless fame;

For the people's prophet-leaders,
Loyal to Thy living word,—
For all heroes of the spirit,
Give we thanks to Thee, O Lord.

God of justice, save the people
From the war of race and creed,
From the strife of class and faction,—
Make our nation free indeed;

Keep her faith in simple manhood
Strong as when her life began,
Till it find its full fruition
In the Brotherhood of Man!

—*William P. Merrill.*

NOVEMBER! BEAUTIFUL GOLDEN MONTH OF THE YEAR

This is the one month of the year when men and women of all denominations and creeds are called upon by the head of the nation—Our President—to unite in Thanksgiving and Prayer. Now is the time for God's people to engage in thanksgiving and prayer: thanksgiving for blessings and mercies unnumbered, unmeasured and unmerited, and prayer to know God's will and for grace to do it.

Thank God we know the true source of all our blessings and mercies, and that the Giver never grows weary of our expressing gratitude to Him in ways whereby similar blessings and mercies may be given to others.

We praise God that through our prayers and gifts we can make His truth known to our home land and to those across the sea who have not heard of His great gift to the world.

To have our hearts in tune with God in this November month of Praise and Thanksgiving in connection with the Thank Offering "Ingathering" of the Women's, Young Women's and Junior Missionary Societies, we must study to know the needs of all departments of the work under the care of the Women's General Missionary Society.

We need to contrast our lives in this land, blessed with all gospel privileges and happy Christian homes, with women living without the Gospel in order to have our hearts tuned to sing with David, the sweet Psalmist of Israel:

Bless the Lord O my soul
And all that is within me
Bless His holy name
Bless Jehovah and forget not
All His mercies to proclaim

"Great instruments when in tune inspire the life peculiary and powerfully, but when out of tune, the effect is nerve racking and terrible. So it is with the heart of man. When in tune with God there is no music sweeter, but when out of tune with Heaven, there is no discord harsher." Many years ago a harp was built in an old castle. In the course of time after making thousands of people happy with its sweet melody, it was neglected and abused and finally with a heavy covering over it was discarded entirely. Later the castle came into the hands of a new owner who loved music and he at once tried to revive the music of His childhood days, but the harp was out of tune and many experts who attempted to restore its sweet voice failed. Finally an old man, spending the night in the castle touched the old instrument and its voice came again. The magic of his touch was because he was its maker. So God alone can cleanse our hearts and fill us with Praise and Thanksgiving. In these days of preparation for our "Ingathering" may we be kept close to Him and may each heart be praising Him for His goodness in every day of 1945.

PRESBYTERIAL TREASURERS PLEASE KEEP IN MIND THAT THE 1946 THANK OFFERING SHOULD BE IN THE HANDS OF MRS. SAMUEL E. BAIRD, GENERAL TREASURER BY JANUARY FIRST TO BE INCLUDED IN THE 1945 THANK OFFERING.

SENIOR LIFE MEMBERSHIPS
(1945 T. O.)

$25.00 Each

From September 1, 1945 to October 1, 1945.

54. Mrs. Harvey E. Swartz, Washington, Pa. By her sister, Mrs. Clyde L. Myers.
55. Jean Beattie, Sparta, Ill. By the Y. W. M. S.

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., Pittsburgh 16, Pa.

AIMS—A. A Circle or a Y.W. Society or both in every congregation.
B. Societies to support the WGMS materially and spiritually.
C. Y. W. Special Fund fully supported.
One dollar per member for those 20 years and over.
Fifty cents per member for those under 20 years.
Special Objects—(Amount asked, $8,000)
Permanent—Support of G.B.S., Pasrur, India
Annual—Salaries of Missionaries.

Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.
Miss Beth Johnstone, Presbyterial Worker, Tacoma, Wash.
Miss Mary E. Cole, Bible Women's Worker, Khartoum North, The Sudan.
Miss Pauline Gross, Matron, Frenchburg Dormitory.

NEW SOCIETIES

Allegheny Presbyterial — West View Suegin Circle—6 members—President, Jean Hare. Sponsor—Mrs. Alfred Spotts.

Allegheny Presbyterial — North Pittsburgh, N. S.—Marjorie Faught Missionary Society—15 members. President—Jeannette Miller.

Steubenville Presbyterial — Carrollton Young Women's Society—11 members.

Westmoreland Presbyterial—Latrobe Jane McClanahan Circle—12 members. (Society named in honor of Mrs. Neal McClanahan of Egypt who spent her furlough in Latrobe.)

Philadelphia Presbyterial—Woodland Sarah Graham Circle—15 members. Sponsor—Mrs. P. J. Pryor.

SOME ORGANIZATION PROBLEMS

When societies are just being renewed and are expecting to operate on the same plan as formerly, correspondents will state plainly that the society is just taking on new life, either as to new membership or increased vitality. However, if the society has changed its affiliation, having gone into the senior division, either as a transfer or as a merger, it should reach both the presbyterial Y. W. secretary and the general secretary; also, the secretary of the presbyterial should be notified of any such change by the society making the change, not belatedly but at once.

There seems to be a thought that if a society has all but faded away it must reorganize in order to get a good start. New officers may be an essential but it is not necessary to begin at the very beginning and to be announced as having been revived. All it needs to do is to "pick up the loose threads" and determine to be active and growing, establishing a definite forward look and thought.

EDUCATED—YET WHAT?

There is a growing interest in secular education. Our country is to be commended in that it does not limit education to a certain class, rich or poor. It even offers scholarships for those who might be denied an opportunity for higher education without this aid. This is a worthy democratic plan.

It is to be expected that institutions with limited space and a desire for high recognition as to scholarship accept as students only those

who have ranked high in their respective high schools. We rejoice with our youth who enjoy such fine opportunities. It is always a thrill to see a long list of names and institutions on the church calendar on Students' Day Sabbath! What great opportunities lie ahead for them! But the question arises—how will they come out of their training four years hence? It depends very largely on how well prepared they were to meet the world when they entered college.

A young woman about to leave behind her teens is much interested in her university work. She thinks she will be educated when she receives her degree. But on one angle she is illy prepared to be exposed to what may be injected into today's instruction. She professed her faith in Christ earlier in her teens. For quite some time she has shown little understanding of what Christianity means. It is not vital in her life. She has never realized that one part of the life may be highly educated and another be illiterate! Unless God has His way, the life is not well-rounded. This young girl has an attractive face as to features and coloring, but an icy expression mars what might be warm and beautiful.

There are many other young girls who might be lovely if they had the proper emphasis on life. How even parents fail to impress the necessity for spiritual training along with secular education in order that their young folk may be literate in the whole life!

If the spiritual side be neglected, to what purpose anything else? If only secular education, valuable as it is, receives emphasis, what a monstrosity comes forth! Strong on the physical and mental—possibly the moral side—, but wizened and pitiful as to soul! If this life were all, it would not be so unfortunate, but we are not creatures of a day, but of eternity. Out of tune with God leaves one truly ignorant, illiterate! Such may be candidates for degrees, —B.A., B.S., M.A., Ph.D. and what not, yet outside of the approbation of the Master.

If the love of God had found a place in the heart of the young woman arrested as one of the "beasts of Belsen," now about to be tried for her life for attrocities to refugees and allied prisoners, how different would be her life now! Her face as pictured in the press would be beautiful if the warmth of the love of Christ shone through her eyes.

We trust that the youth of today may learn that all sides of life must be educated in order that one be called truly literate. Such a life helps to make the backbone of the church and its benevolent and missionary projects as well as the worthy home and community.

"Yea, let it humble you, thrill you, bless—
No greater trust is given.
You, a builder and maker with God
Of the Kingdom of heaven!"
—Author not known.

YOUNG WOMEN'S SPECIAL COLUMN

Some Stories—Khartoum North

By MISS MARY COLE

¶One year the gospel by Matthew was taught from the viewpoint of its relation to the Jewish people and their prophecies. It proved not alone interesting, but also very profitable as there were several Jewesses in the class. It seemed to be a great revelation to them since, while they were Jews, they had not known why they were Jews and what the Bible taught regarding the Jews.

¶One girl on being asked what new thing she had learned from the course said, "I have always thought that Matthew was *just a series of stories*, but *now* I see *Christ* on almost every page!"

¶Along with the regular class work and Bible classes, there are several on side interests for the girls in our school (Khartoum North G.B.S.). There is a company of Girl Guides of about 25 members. Only girls who are able to take the course in English are eligible as all the work is in English. This is the only company of native girls in the Sudan. Through their efficiency tests they have gained badges of merit in cooking, knitting, first aid, laundry, embroidery, sewing and gardening.

¶During the Ethiopian campaign of the war just closed when our towns were organized for air-raid protection with the exception of two, our Girl Guides managed entirely the women's part of the Khartoum North section. Fortunately no actual need for their action occurred, but during the air-raid practice, they gave such a good account of themselves—showing that their training enabled them to keep their heads and take charge of any situation,—that they received commendation from the one who had charge of the practice, the head of the Medical Department in Khartoum.

¶There came to the nursery school a little boy, Girgis, who was in the school a year. His mother had died and as the doctor feared tuberculosis unless his feeding were closely watched, he was sent to the G.B.S. It was at this time that two school girls were overheard discussing the children. Said one, "Just see the difference between Girgis and Mohammed (a little fellow discussed last month). Mohammed was just as weak and skinny when he came to the school and now look at him!" The other girl said, "Yes, we've just gotten M o h a m m e d straightened out and now we'll have to begin all over with Girgis!" But said the first girl, "In six months Girgis will be bright and lively like Mohammed."—How better could the advantages of proper feeding be demonstrated?

¶Then came Amalusa aged 13 months, a little Abyssinian girl whose mother died in the hospital with tuberculosis, and little Amalusa was added to the nursery. She was well and thrived and soon became the pet of all, just a fairy-like little girl who went tripping about, laughing her way into every one's heart. Her mission in life was to teach the three older nursery children responsibility in looking after her outside of school hours.

¶There was the little "Ink-spot,"' Husna. Her mother brought her to the school at the age of ten months, —a victim of pneumonia! She had not had a proper start as she was one of a pair of twins in a family of seven children and very little money to provide food. After the pneumonia, she still had a chest condition which did not clear up, so she was kept until the summer holiday when she was taken home.

After the holidays, it was found that she was failing rather than improving so it was decided that if she was to thrive, she must come and stay at the school until she had outgrown her weakness. While she still takes cold easily, she is now a laughing, happy little girl three years old past, speaking both English and Arabic. Her mother has been very faithful and during these many months she has left her other children for two hours every day to come to the school to care for her liltte "Ink-spot."

(Our readers are surely grateful to Miss Coie for her intimate stories of work among the children and girls in North Sudan, and must have a better knowledge of what this particular Special worker has been doing during her years of service overseas.)

Secretary

Girls' Circle Program

THE CROSS OVER AFRICA

Devotional: The Threshold of Intercession

By MRS. H. CLIFFORD JEFFERS, Wilmington, Delaware

(For your worship center, use a Creche or Christmas picture with light reflected on it. If possible get a portable Victrola and good records of Christmas Carols.)

Call to Worship:

Read two stanzas of the hymn, "The Light of the World" Prayer, by leader, followed by the Lord's Prayer.

Poem—"Confession," Grace Noll Crowell (read by a girl).

"I shall attend to my little errands of love
Early this year,
So that the brief days before Christmas may be
Unhampered and clear
Of the fever of hurry. The breathless rushing that I
Have known in the past
Shall not possess me. I shall be calm in my soul
And ready at last
For Christmas: the 'Mass of Christ.' I shall kneel
And call out His name;
I shall take time to watch the beautiful light
Of a candle's flame;
I shall have leisure—I shall go out alone
From my roof and my door;
I shall not miss the silver silence of the stars
As I have before;
And Oh, perhaps—If I stand there very still,
And very long—
I shall hear what the clamor of living has kept from me:
The angel's song!"

Carol—"O Come All Ye Faithful".

Scriptures—read by two girls.
Matt. 2:1-12 Luke 2:7-14

Carol—"It Came Upon A Midnight Clear"

Roll Call—Each girl will read a short Christmas poem she has selected before the meeting.

Season of Prayers, directed by one of the girls, using Prayer Cycle, the 6, 7, 25, and 28 Days and closing with this—

"Our Father, we would have Christmas mean something more than tinsel and gifts in gay paper. Help us to remember that 'Christmas is Jesus' Birthday', and to realize it is to Him, that gifts should go. May we at this blessed season remember those who have never heard of Christ's love, and do our part in sending the good news to all lands. Amen."

Continuing the Study on Africa.
Review your map ,used at previous meeting.

One girl give a "thumb-nail" sketch of Miss Ray Huffman.

Another girl review one of the articles in this issue.

(If you wish to use an appropriate pageant, and get others to assist, 'Christmas in Africa", by Miriam Treon Miller, is excellent. It may be gotten from W.M.S. of the United Luthern Church, Ed. Dept. 723 Muhlenberg Bldg. 1228 Spruce St. Philadelphia, Pa. 3 copies for 25c or 10c apiece.)

Closing Christmas Thought, by leader

"Everywhere, everywhere Christmas tonight,
Christmas in lands of the fir tree and pine,
Christmas in lands of the palm tree and vine,
Christmas where snow peaks stand solemn and white
Christmas where cornfields lie sunny and bright; . . .
For the Christ-child who comes, is the Master of all—
No palace too great, no cottage too small."

Carol—"O Little Town of Bethlehem."

(Gifts for Mission Station, made at fall meetings should be packed during the social hour.)

WAS SHE A FAILURE?

(Continued from Page 153)

not know Son." After when he understand Son, he believe in Him. I meet with an old man this evening. I ask him if he was a Christian. He say, "*Yes, I was but we got no missionary in our town.* We get no one who can come and remember us about Son." I am glad, Mama, that I am a workman of God for good work.

It has been estimated that "This workman of God for good work," has pointed *The Way* to perhaps ten thousand others whom he has met along the byways and the highways of the dark continent. And what has he been doing in recent years? He has been preaching the unsearchable riches of Christ to the American Negro soldiers stationed at Leopoldville, the Capital of the Colony, who had failed to find their Saviour in our so-called Christian country.

And where is the frail little missionary who led this "Kagawa of Congo" (as he is now called) to the foot of the Cross? She is home again in her sunny southland, never to return to Africa, grieving that because of frailness of health she was a failure as a missionary in Africa. Was she?

PRESBYTERIAL TREASURERS—PLEASE NOTE

1—That the Thank Offering account closes January 1, 1946 and that any money sent in after that date will not be counted in the 1945 Thank Offering. A separate check should be made for the Thank Offering as it is deposited in a separate account. Send Life Memberships and Life Directorships as soon as received, being careful to give correct names and addresses, and state by whom made, as this information is needed for the certificates.

SOCIETY TREASURERS

Just a reminder that you should have your Thank Offering money in the hands of your Presbyterial Treasurer by December 15 so she can remit to this office before the dead line, Jan. 1, 1946. Cooperation in this respect will place your Presbyterial, also your society on the Honor Roll. Please do not send any money to your Presbyterial Thank Offering Secretary, or the General Thank Offering Secretary.

MRS. EDGAR G. MURDOCH, Secretary, 4 Wilmont St., Washington, Pa.

NORTH SIDE, PITTSBURGH, PA.

This morning I had the pleasure of taking six baskets of food to six of the old ladies who must live on pension. The evening group at Sewickley had a shower of canned things for me, and when it was delivered at the church and the caretaker helped me put it away, he said "that wasn't a shower; that was a cloudburst." There were quantities of baked beans, spaghetti, soup, canned milk, breakfast foods as well as fruits and vegetables. And most of the containers were the small size, just right for people living alone. There are nine more baskets to be delivered this week, and then we still have some cans put away for a rainy day. People are so kind.

In addition to the food I have had some clothing sent me in excellent condition; good underwear and other things difficult to purchase now, and two very good coats. All these will mean a lot to people living on anywhere from $21.85 to $25.00 a month. Their gratitude is so pathetic that sometimes it makes me weep and I wish the people who are generous could see how much their gifts mean.

One of our very real problems is the ever increasing number of mixed marriages. So often after making many calls we find one of the family is Catholic and generally neither of them goes anywhere. It is said, so many people absolutely out of touch with any church. Sometimes we reach the children in such homes, and when we do it is nearly always the Catholic parent who has worried because the children had no church training. Makes you wonder.

Catherine Lamb

WESTLAND, PA., MISSION

As I write this we have just had Rally Day and are beginning our Bible Clubs and other activities for the fall and winter months. September has been busy with calling, and many other things, most confusing of which was my moving into a house (or rather part of a house) by myself. As soon as good materials are available, we plan to build a small house by the church. Living among the people is so important in this work.

A group of Intermediate boys, who have not been coming to Sabbath School for some time, held a party one evening recently and then put on a playlet for Rally Day, "The Christian Armor." We hope that this is the beginning of a good class and that the message of this dramatization will stay with them. The Lord needs soldiers protected by, and ready to use the armor which He provides. The teacher is one of our older boys who is also assistant Scout Master in the Westland troop.

And what would we do without the children? We can measure what we have accomplished with them to some extent. They sing songs, recite verses, and retell stories to show what they have stored in their minds. But we cannot measure what we have accomplished with them in the development of character and in spiritual growth. We can see where they are growing, but we cannot measure the growth. We try to be sure they understand the meaning of the things they are storing in their minds, for we know that some day they will recall them in a time of need, or in an hour of temptation.

"When I'm tempted to do wrong, make me steadfast, wise, and strong." How we pray for them that they may learn to ask the Lord Jesus to make them steadfast, wise and strong. And we pray for ourselves that we may teach them aright; that we may do and say the things that will help them to do what is right. We want these little folks to feel that the Church is their Church and that they have a real part in its work.

A group of my young people are enjoying the Youth for Christ Meetings which are being held in Washington, Pa. One Saturday evening we went to Pittsburgh to their opening meeting in Memorial Hall.

Dorothy E. Partington

HOME LIGHTS

Long Beach, California

I have never engaged in a work so evidently of God's leading, and which has brought so much "fruit in its season." Surely this children's work is as a tree planted by the rivers of water.

I am grateful for the generous spirit of the hostesses of last year who assure me of a hearty welcome of the Bible Clubs to their homes this year. Another home is opened for a new Club in a section about which I have been praying for work in very much needed there. The attendance at the Clubs has been better this month than in the same month of other years.

Ruth E. Findley

* * *

Slovan, Pa.

We have started meetings on Thursday evenings for all groups. We have not been having regular meeting and this Thursday evening service will take the place of that. The first evening we had 9, the second 19, and last night 16 and I know these meetings will grow when I have the chance to visit in more homes and impress upon them the fact that the meetings are going on every week. We have had guest speakers from Burgettstown and a young lady from Langeloth will be there next week. Please pray for these meetings as I am very anxious to have a place for our service men to come to when they come home. I have planned a study of the book of Genesis for the evenings we are not able to have an outside speaker.

Mrs. R. G. Russell

Ezel, Ky.

School is moving right along. All of the staff including the new teachers seem happy in the work. Last Saturday the ladies had a tea honoring the three new teachers over at our home. About 35 ladies from the community attended. Last Friday we had a county teacher conference in West Liberty which we all attended. This Friday is to be our big county School and Agricultural Fair at the county seat. We will be in the parade that day and are entering a school float which we hope wins the prize.

W. A. Heagen

Frenchburg, Ky.

Superintendent Cowden writes that lack of rain has created a serious water problem there. It has been necessary to haul water from a source several miles away. All drinking water has been boiled, and water for all other purposes drastically restricted. To avoid future trouble a new well has been drilled and a very good flow of water secured. It is ready for the tubing and as soon as the pump and motor to run it arrive they can relax and once more enjoy a drink of water without having to pause and ask "Is this drink absolutely essential?" The school is going well with one hundred and twenty-five in the High School, which has made it necessary to provide more seats.

Negro Missions

And He made of one every nation of men to dwell on all the face of the earth

MRS. H. RAY SHEAR, Secretary, 206 Inglewood Drive, Pittsburgh 16, Pa.

THE CASE OF THE NEGRO AFTER THE WAR

The questions of race and race relationship are the most insistent questions of the modern world. Though there is a vast difference of opinion as to what race is, as to how races originated, as to the character of racial differences, as to the final destiny of the races of mankind, there is no difference of opinion as to the insistence and persistence of the problem. Already a matter of concern for many years, this problem has come to have even greater significance through the present war. It is a sad commentary on long-standing conditions that Hitler did not have to create the prejudice out of which he built his philosophy, but played upon certain widespread tendencies already existing. Indeed he told a friend years ago that he knew as well as any scientist that there is nothing in race theories based on supposed difference in blood. "But," he sneered, "most people do not know it and this is the greatest weapon with which to attack democracy from within. I shall use it for my purposes, especially in America." Because of what has taken place as a result of Hitler's attempt to force his diabolical philosophy upon the world, we have been compelled, whether we like it or not, to re-examine and to re-evaluate our democratic principles and standards. As never before we must consider the claims of minority groups, and of course when we deal with minority groups the group that we think of most is the Negro group. It is not at all unreasonable that this should be so, since this group constitutes the largest of the so-called racial groups. There are 13,000,000 Negroes in the United States. Approximately 1/10 of our population is made up of Negroes, and certainly any matter that effects every tenth person in this country must be regarded as a matter of major concern.

Out of this, therefore, comes the question—how will the close of the war affect the Negro? What will be his standing after the war? Is he going back to conditions as they were before the war began or even earlier than that? Can we still keep the Negro "in his place"? Shall we be able to maintain the "status quo"? There are many people who think we can go back to the conditions which prevailed before the war. There are many who think we can discount entirely the experience of the war. There are many who not only think, but insist that we shall maintain the "status quo." In fact in some sections of the country there is such an attitude of belligerency about the matter that the future is ominous with threats.

So far as our treatment of the Negro is concerned, I believe that this attitude is not only unreasonable, but unwholesome. I go farther and say that it is both undemocratic and unchristian. In fact we might say that the treatment of the Negro throughout the entire history of this country has been unethical and unjust, and with that statement we might dismiss our case. But we need to review the facts m ore carefully as we now face them.

ON THE MOVE

I. As we review the facts, let it be noted then in the first place that the Negro is no longer in the place or position of "status quo." To say that he is, is to infer that he has been static and that is not so. The Negro has been very much on the move. All of which reminds me of the story of the Negro mule driver who was asked by an onlooker whether he was ever kicked by his mule. His reply was, "No." When he noted the surprise with which this reply was received, he added, "But lots of times de mule kicks de place where I has jus' been." We all put our finger, figuratively speaking, on the place where the Negro "has jus' been," but perhaps he is not there any longer.

1. Take for instance the matter of population. For many years—too many I fear—we have assumed that this was a problem of the South, but we can no longer make such an assumption, for there has been a vast shift in the population of this country. As far back as 1880—36% of the population of the South was colored. In 1930 only 24% was colored, and today the percentage is even less. It has been said as a result of this war some 25,000,000 people have shifted their homes. Among these 25,000,000 1,000,000 Negroes have migrated from the South since 1940. In fact so great has been the exodus that some southern states have inaugurated legislation to stop the outflow. Some of these million Negroes have gone to southern cities, but most of them have gone to the already crowded cities of the North. For instance, Chicago now has a Negro population of 350,000. In Detroit with 150,000 in 1940 there has been an increase of 10% every year during the war. In Baltimore the number has jumped from 165,000 in 1940 to over 200,000 in 1944. Only recently Dr. W. E. McCulloch stated before the Committee on Appropriations while meeting in Pittsburgh that from 5,000 to 10,000 Negroes were coming into Los Angeles every month, bringing the present Negro population up to 134,000. These may be facts which we do not like to accept, but which cannot be denied; and since they are facts, the only sensible thing to do is to endeavor to meet them.

2. For a second consideration to show that the Negro is on the move, take the matter of education. There has long been the assumption that Negroes are mentally and morally inferior to the whites and that this difference being innate cannot be changed easily, if at all. Too long there has been the assumption that Negroes represent a backward culture and are constitutionally incapable of fully taking on modern culture. Out of a long list of scientific facts and findings that might be cited, let me refer only to a few. The decline in illiteracy among the Negroes in America since the Civil War has been nothing short of phenomenal. Between 1865 and 1910 the rate dropped from 95% to 30.4% and has continued to decline to the present. In 1930 it had reached 16.3%.

In the matter of higher education, private Negro colleges showed an enrollment of 5,000 students in 1921, 22,609 in 1932 and 25,000 in 1935. Add to these the thousands who are now enrolled in state colleges and it must be admitted that the Negroes are not so backward as they were once supposed to be. In 1900 there had been graduated from all Negro colleges 2,331 known graduates. From 1924 to 1932 there were as many graduates as there had been over the previous 98 years from 1826 to 1924. And now comes the sensation created by the report of the State Director of Research that *Negro seventh grade pupils in the public schools of Virginia outranked the white seventh graders.* It will be admitted that

the Negro has not yet reached his development. He still has far to go, but he is not where he once was. He is on the move. His future development is limited only by his opportunities. Give him the chance and eventually he will reach the standard of others. He is on the way.

A CHANGING STATUS

II. A further review of present developments discloses the fact that the Negro does not want and will not willingly go back to the "status quo." Perhaps nothing is more interesting or revealing in these days of battle for democracy, freedom and the American way of life than the figures which show that in proportion to their population in the United States the groups having the largest number in the United States Army are not the descendants of the heroes of the American Revolution; but first, Japanese Americans; second, Indians; and third, Negroes. And these Negroes have made great progress in the armed services and the merchant marine. In spite of the statement that 70% have been put into non-combat units, many have been trained to fly the country's planes and have already engaged in a number of foreign missions. The Navy broke its long standing tradition against the use of Negroes as anything but mess boys and today has thousands of colored sailors and a few colored officers. At the last report the Coast Guard had 698 Negro officers and 4,000 men working and fighting side by side with their white fellows without segregation and without friction.

In spite of continued segregation and discrimination, the training and experience in the armed forces have been tremendous. A million Negroes—practically all the young men of the group between 18 and 30—have been given an education far beyond any school or college. They have been well housed and well fed. Their health has been safeguarded and their strength built up. They have been trained and disciplined—for the most part in wholesome fashion. They have seen other parts of the world. Along with sights, most soldiers have caught a glimpse of wide horizons and have had some warming experiences of respect and admiration as they have traveled over America. through the Pacific and in Europe. They have caught a world-wide view of the issue involved, but they have not been blind to the issue as it affects America. Any attempt to set the Negro "in his place" must, therefore, take into consideration this war experience.

The industrial world has also recorded tremendous gains for democracy. Over 1,500,000 Negroes are in war industry, many of them in new trades. Over 2,000 Negroes are employed in 15 cities as street car conductors, motormen and bus drivers. Certain railroads have upgraded waiters to stewards and are employing Negro firemen for the first time in a generation. Over 200,000 are in the Federal Civil Service chiefly as mail carriers and postal clerks. For 1944 the Labor Research Association reported 5,000,000 Negroes employed in civilian jobs—a million more than ever before in American history.

Politically Negroes have also gained stature and power. In the northern and border states there are 2½ million qualified Negro voters—enough to be the balance of power in the nation. Unsatisfied with the declarations of either party platform, in 1944 the leaders of 25 national Negro organizations issued a joint statement of their demands. Can this be the first sign of recognition of their strength? The beginning of a unity and of a political strategy which would give this group tremendous power? Who knows?

With all of the experiences of

these war-torn days a part of their current life and with the consciousness of their growing power urging them to assume still greater power, it is not to be supposed that Negroes will willingly or gratefully accept the "status quo" of former years. Coming back from their war experiences, the whole young male population of the race will never again voluntarily fit into the serfdom of southern feudalism or into second class status in northern industrial cities. It is too late ever to "keep Negroes in their places." If we had wanted that, we should have avoided entering the war. At least we should never have drawn them into war production or called them to the tremendous education of the armed forces. As at no other time in the history of this country, the Negro is becoming increasingly conscious of his place and power in American life.

WHAT SHALL WE DO?

With all of this before us, what shall be the attitude of the nation? Yes, what shall be the attitude of the church? Shall we deny the progress that the Negro has made? Shall we deny the service that he has rendered on the battle field and in war? Shall we ignore his plea for recognition, set him back into the "status quo," keep him "in his place," and thereby set the stage for riot and revolution as at the close of World War I? Or shall we with clear eyes look at the facts, with loving hearts, accept the challenge, and with strong hands set out to do what we know to be the will of God?

There are two paintings that deal with religion in early American life. One is familiar to almost everybody. It shows the Pilgrims crossing the fresh snow on their way to church. The men all carry guns across their shoulders. The other picture is much less familiar. It shows the interior of a little Quaker meetinghouse. The simple folk are gathered quietly waiting for the "presence in the midst." The door of the meeting-house has been pushed open, and there, cautiously entering, are some Indians. Crowding behind them are still more outside. Only the surprised look of one little girl in the meeting indicates that anyone is aware of this intrusion. Indeed, she would not have considered it intrusion. The picture is called "None Shall Make Them Afraid." This is a picture of an actual incident in a little Quaker meeting in New York State. The rest of the story, not shown by the picture, tells how after meeting was over the Quakers invited the Indians to go home with them. The Indians told how they had crept up to the meeting-house, cautionsly pushing the door, curious about the people sitting so quietly, how they had looked carefully to see if guns had been stacked in the corner of the meeting-house. Seeing none they had said to one another, "These people trust the Great Spirit —they will do us no harm."

These pictures may well be taken to represent two attitudes today, for present developments and current trends offer both a threat and an opportunity. Danger lies ahead if we insist on keeping the Negro "in his place." Peace and prosperity await us if we shall break away from worn out tradition, lossen the heart strings of love and in faith venture out into a new brotherhood. No longer dare we deny in action what we believe in theory. The church must show the sincerity of its belief by the consistence of its progress.

O God of nations, help us grow
In kindness, as in power; to know
The freedom of true brotherhood
And wealth of love the highest good.

The Rev. W. F. Rotzler, D.D.
Associate Secretary of The Board of American Missions.

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

INDIAN ARROWS

The hospitality of the pastor and people of the First Church, Kansas City, Kansas, was greatly appreciated by the party from Tama, Iowa. It happened this way. Louis J. Mitchell, an elder of the Mesquakie congregation at Tama, was to enter Cook's Christian Training School at Phoenix, Arizona. The long train trip would be a hard one for the small children in his family. Therefore the missionaries at Tama planned to take the family as far as Kansas City in their car and then they would not have to change trains. Pearl Bear was returning to Cook's to continue her studies there and would also be in the party. The problem was where to spend the night in Kansas City, already full of war workers.

Rev. Zion Robbins, pastor of the Kansas City Church, came to our rescue and made plans for us. Entertainment for the night was provided by Mr. and Mrs. Ellsworth Edwards. A bountiful breakfast was served at the home of the president of the Women's Missionary Society, Mrs. William Rohrback. The president of the Willa Ramsey Missionary Society, Mrs. W. M. Seevers, assisted Mrs. Rohrback. Box lunches for those taking the long train trip were packed by these kind friends. We can't say enough to express our thanks to these missionary societies and to the pastor and people of First Church for this very generous hospitality.

The report from Phoenix is that the Mitchells and Pearl Bear had a good trip and are getting settled for the year's work.

The Pattersons returned to Tama to make ready for the meeting of Cedar Rapids Presbytery in the Mesquakie United Presbyterian Church, the next Tuesday, September 18. This was to be an outstanding event for it was the first time presbytery had ever met at Tama. Members of the congregation assisted on Monday to get the church in readiness and on Tuesday helped with the dinner. At this meeting of presbytery Louis J. Mitchell was taken under the care of presbytery as a theological student.

We want to take this opportunity to thank those who have helped make possible our sending students to Cook's Christian Training School: the Cleveland Presbyterial from whose special gift funds were supplied for the travel of the Mitchel family to Phoenix; the Women's Board for generous scholarships for both Miss Bear and Mr. Mitchell; and to others for their donations that help these prepare for Christian service.

F. C. Patterson

* * *

At the September meeting of the Tama W. M. S. there were 14 adults and 23 children in attendance. "*Let us go* into the house of the Lord."

HEARTS TOGETHER AND HEADS BOWED

"He had compassion on him." (Luke 10:33). Recently I came across a copy of a letter that a group of Christian Indians sent to their agent, whose young son had to have his leg amputated. The letter is so expressive of hearts that truly loved and sought to identify themselves

with the sufferings of another, that I want to share it with you. This is how it reads: "Today we have learned that great sorrow has come to your life because your boy, whom you love very dearly, has had to suffer again. We are only poor Indians and we cannot help you any, but we all feel that we can tell you that we are sorry for you and for him. When a big storm comes, our horses bunch together and stand with their heads down, trying to keep each other warm. A great storm of trouble has come to you and to us, lately. Let us put our hearts together and with our heads bowed down, try to comfort each other under the shadow of the mighty Rock, Jesus. We are poor Indians and cannot help you any, but we promise you that we will be good citizens and not give you any trouble. We put our hearts beside yours in your trouble and pray that both you and your boy may meet us some day in the Home Jesus is preparing for us all."

The Sunday School Times

INDIAN ARROWS

The Indians keep us quite busy in spite of the absenteeism of so many of them. The Indians have a way of losing their ration books either themselves or by those to whom they have lent them, so we have continually to be filling in applications for lost and stolen books.

These two bills have been introduced into Congress: (1) concerning removal of restrictions on property of Indian war veterans (S. 1194); (2) the granting of full citizenship to all Indians (H. R. 3710).

Many Indian homes are rejoicing because their boys are back from the European war zone, especially over the return of the three who had been prisoners of war in Germany so long.

At last we found a place where we could buy silverware, rather Mrs. Arthur B. McBride found the place, and now we have four sets of silverware and a chest in which to store them. We plan to initiate the silverware soon at a congregational supper at the parsonage. We are grateful to the societies who made this possible by their gifts.

At a joint meeting of the Tama Women's Missionary Society and the Junior Society about sixty were present to hear Miss Frances Brown of India who was making a tour of the societies of Cedar Rapids Presbyterial.

The services at Simnasho have kept up very well considering the summer seasonal migrations. Evidently the church service is an institution here and fills a need in their lives that nothiing else can supply. How much their wills are being turned toward the Christ and His truth we cannot say, but evidently their minds are being enlightened and we hope their hearts are touched.

—E. H. C.

"The Indians"

They sought for God, and yet they could not know
How great His grace and how He stooped so low,
Becoming man, redemption to obtain
For all who cleansing need from sin's dark stain.
They called Him the Great Spirit, but they knew
Not what His tender touch of love could do.
They saw His glory in the earth and sky,
But did not know to Him they could draw nigh.
Those children of the wilderness and wood
Knew only that there was a God that's good.
Then came the gospel, and with joy and light
They trusted Him, and walked no more in night.
What joy to men the Saviour's presence brings!
The heart of black, or white, or red men sings
When they have heard the gospel. Tell again
This great, transforming message to all men.

—Brethren Missionary Herald.

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorn St., Sewickley, Pa.

"HE WHO DRINKS OF THE WATER OF THE NILE SHALL RETURN TO DRINK AGAIN."

Often during my short term appointment the Egyptians quoted this old saying to me. When I left Egypt in 1938, I had not planned to return. Since that time God has made plain

Nellie Hill

to me His will for my life. I've spent the intervening years in preparation for teaching progressive modern nursing with a spirit of Christian love.

Few people know that nursing as we know it began with the ministry of Jesus. It was not until the Christian Era that women dared to go out of the family circle to offer service to the sick and the needy. How can we better serve Him than to go forth in His Name to care for those in need?

The Egyptian girls deserve the best that we can offer them in higher education for preparation to help their people to raise standards of living. I will give to them the benefits of my experience and education acquired in the University of Pittsburgh Medical Center. But more than this I want them to know my gratitude to my Saviour who first gave all in life to me.

To the women of the various churches I express the hope that I shall serve you well in the work we have to do. I send special greetings to the Society of the Moundsville, West Virginia, Church where I had a very pleasant three year association.

I go out with the joy of one returning home to her people.

Nellie V. Hill

Secretary's note: The Women's Board is pleased to report that Miss Nellie V. Hill, R.N., (B.S. in Nursing Education) was chosen for regular appointment to the Egypt Mission on October 2 and she expects to sail October 16.

ARRIVALS AND DEPARTURES

The cable message: "Gripsholm Safely" caused great rejoicing on both sides of the sea, for it meant that the party of 24 United Presbyterians (of various ages and sizes) that had sailed August 28 had arrived in Alexandria, Egypt. In anticipating the arrival Rev. H. A. McGeoch wrote: "It will seem like old times to meet a crowd like that but, never being satisfied, we are sorry that the others did not get on. We hope they will soon find other accommodations."

There is another sailing of the Gripsholm planned after her return to our shores and we are hopeful that all who have been waiting may be aboard when she steams away on October 16.

October 4 was a happy day for three ladies waiting in New York, for sailing reservations were secured for Miss Ethel L. Weed returning to Egypt and Miss Marguerite McClellan to The Sudan,and for Miss Etta Belle Robinson, a short term teacher to the Girls' College, Cairo, Egypt.

* * *

Upon the Gripsholm's return trip across the sea on October 15 a large group of our United Presbyterian missionaries are expecting to be accommodated. What joy their return will bring!

* * *

These ships carry precious cargoes and we pray for them a pleasant voyage and a happy landing.

* * *

Mrs. S. C. Picken and Miss Jean R. Black were to sail from Vancouver via Australia to Calcutta, India. We are anxiously awaiting news from them but the trip is estimated at about 60 days. We speed them by prayer and good wishes on their way to their fields of service.

* * *

Miss Kate A. Hill leaves her home in Eldora, Iowa (mail sent there will be forwarded by her sister) on September 28 and her first stop will be Torrington, Wyoming. Her itinerary at present is: Idaho Presbyterial October 2-11; Spokane Presbyterial October 14-22; Puget Sound Presbyterial October 23-November 8; Oregon Presbyterial November 8-18. Our best wishes and prayers follow Miss Hill on this tour of the beautiful Northwest.

MISS CRISWELL HONORED

At the opening exercises of Tarkio, College, Miss Anna B. Criswell was the guest speaker; she was given an honorary doctor's degree in recognition of her many years of missionary service in Egypt. This was a very happy occasion among friends of many years and in familiar surroundings. We congratulate Dr. Criswell upon this well-deserved honor.

Miss Criswell has been studying at the Central Baptist Seminary in Kansas City, Kansas as she "felt the need of mental and spiritual stimulus. The spirit of the school is fine, and as the work is real post-graduate work one feels mentally stimulated. There is a high spiritual tone, also, and I count it a privilege to be here."

* * *

SCHOOL DAYS

EGYPT

Miss Frances Patton from Schutz, Ramleh, tells of the lovely quiet spot here for a holiday last summer. She ate her meals with Miss Cabeen and her household. But now that summer is over and she looks forward to the new working year, longing and praying for new recruits among the women, but rejoicing that the Lord gives strength to carry on. Weeks must be spent in visiting, cleaning and getting things in shape for the opening of the School for Girls in Mansura. She plans to devote part of October to a trip on the Delta Car with some of the Bible teachers, going north to the sea from Mansura and stopping in many villages where Christians need to be taught.

It is singular to have a *headmaster* in a girls' school, but such is the case in Mansura. Fuad Mikkail, brother of Miss Halana who works with Miss Finney, looks after the office and teaches a few classes. He is a fine dependable Christian man.

Many service men have "popped in" at their times off,and Miss Patton has felt it a real pleasure to give them Christian home atmosphere; they loved to sing from the Psalter Hymnal on Sabbath evenings; and at

some of the gatherings Christmas carols and other songs were sung in English, Arabic and Welsh.

* * *

Teaching in a Boarding School is a new experience for Miss Helen J. Noordewier, but teaching Bible, Church History and Child Nature to Junior and Senior classes in the Luxor G. B. S. was a great joy to her. "I found that getting the necessary food supplies for a family of fifty can be rather exciting. Now, and then I thought of the old woman who lived in a shoe. Really *her* problems were insignificant compared to mine!

"The Governor of our province and other officials honored us with their presence at Commencement time and said kind words about the school, which we appreciated. The fourteen graduates looked very attractive in their pretty white dresses. Most of the credit for their excellent performance should go to Miss Martha A. Roy, recently home on furlough aften ten years of cheerful service. The recent arrival of Miss Martha Glass in Egypt made furlough possible for Miss Roy. We believe this is the Lord's work—our Father knows what things we have need of—and we are looking to Him. We count on your prayers and support as we go into the new year."

The G.B.S. in Luxor is now Miss Martha Glass's place of service. There is a critical shortage of personnel. The need for educational women is especially great; in seven years there has been a net loss of nine educational women due to retirement, marriage, and transfer to other work. Miss Glass is trying to enlist friends there and at home to help in this difficult situation in the G. B. S., which to her presents rare opportunities.

* * * * * *

"The Girls' College Cairo opens September 24, but many things must be done beforehand. We are delighted to know that new teachers are coming. We have unprecedented opportunities for service. Many more pupils want to come than we can possibly take and of course we feel sorry to turn them away. We need more room, more teaching staff and more members on our administrative staff.

"Despite the fact that so many missionaries have returned after extended delayed furloughs at home we find ourselves in a serious situation in our institutions," continues Miss Sarah B. Meloy, "and we are earnestly praying that there may soon be raised up many young women who will see the challenge and be willing to answer 'the call to Egypt.'"

EGYPT

TO HONOR—A DELIGHT

In a recent letter (Mrs. W. J.) Ada Acheson Dunlap tells of the loneliness she feels since Miss Margaret A. Bell, now retired in America, has left the Fayoum where they had lived together for six years in such sweet companionship. "She is a splendid school woman and a wonderful missionary and I feel that I have learned a great deal from her experience and wisdom.

"The people in the Fayoum were sorry to have her leave them and the lovely lawn made a beautiful setting for the farewell party, when an appropriate gift was presented to remind her of them. In many eloquent speeches her loyal support and encouragement in the Church was stressed and her contribution in the lives of the young women she had trained; also her contacts with the lives of the boys and young men, who had been 'wee ladies' in the school kindergarten, were spoken of very feelingly."

The teachers had a supper in the garden where speeches were made and a beautiful pin was given as a remembrance. She has trained most of them to teach, and their speeches came from full hearts. "They rise up and call her blessed."

EXCERPTS FROM LETTERS—EGYPT

"The arrival of Miss Elizabeth Wilson in The Fayoum was a joyful event. She had a large place in the hearts of the girls who were in school when she was there before, so she found it easy to fit in again."

A. A. D.

* * *

Miss Carol E. McMillan, after a restful vacation at Pine Crest Camp, Troodas, Cyprus, away from the heat and low altitude of Egypt, has returned to Beni Suef to start her seventh year of service in the Girls' School. Changes have come in the set-up of the school program which will mean an enlargement of the school later to conform to the action of the Ministry of Education. Miss McMillan is anticipating with much pleasure the arrival of Miss Nellie Smith who is to supervise the work among women in Beni Suef. These two have been devoted friends all their missionary lives.

* * *

The most urgent need at Pressly Memorial Institute, Assiut, Egypt, according to Miss Mary L. Thompson, is for the re-opening of the Teacher Training classes. Two urgent letters asking for teachers and a long list of standing requests show how greatly this department is needed. Miss Thompson and Miss Mason find it most interesting calling in the homes of the girls who received P.M.I. diplomas this year since their return to Assiut and these visits are mutually pleasant and helpful.

SCHUTZ, ALEXANDRIA

Some of you may have wondered, as I have, where "SCHUTZ" is. Here is the answer that two of our missionary ladies have given, inadvertently dispelling this ignorance of mine: "Schutz, Alexandria, has been a pleasant change from the heat of Cairo. We have again enjoyed the courtesy of the American army in allowing us to use their beach and that has made going to sea a pleasure. Their whole set-up is so nice and it is a relief to be free from the crowded conditions that prevail every place else along the bathing beaches. Then, too, delicious hamburgers, coca-cola, and some American candies, not obtainable elsewhere, have been a treat."

Another writes: "We are having a delightful rest and change here in Schutz, a sort of suburb of Alexandria. All the coast from Alexandria to King Farouk's palace at Mandora is a summer resort. This house has eight flats and four of us are living together in one of these."

EXCERPTS FROM LETTERS—INDIA

The names of Miss Emma Dean Anderson and Miss Mary J. Campbell are always lovingly linked in our minds. Miss Anderson's letter from San Diego, California, tells of the illness of Miss Campbell, of her loving care of Miss Campbell for two weeks, day and night, until she found it too much for her own strength to endure. So upon the advice of her friends Miss Campbell consented to go to a nice place with pleasant surroundings, in the care of a capable woman, a fine cook and good housekeeper. When Miss Anderson went to visit her she found her happy. She says: "We know God loves Mary J. Campbell more than we possibly can and is working out His own plan for her."

Miss Campbell is very greatly loved by all who know her, and we ask that you unite in prayer for her. She "whom Thou lovest is sick."

* * *

When Miss Fannie Martin wrote to Miss Hazel Bennett that there was room in the house where she lives in Ganana, Arizona, Miss Bennett accepted the invitation and spent the last three weeks of August there, having made the trip with her friends, the McConnelees. The doc-

tor gave her a special treatment which brought great relief for the ten days following, then the effect waned. But this surcease from pain makes the doctor in Socorro hopeful that when he is able to get the potent medicine needed there may be still more relief. At least there are some good effects in her being less weary and having more strength now.

Miss Bennett teaches a splendid class of high school and college boys and girls in Sabbath School and their interest in God's Word is growing. She is also giving short talks on "Revelation" to a group of women twice a month. "This is very limited usefulness. I feel, too, that the need and opportunity for a ministry of prayer is perhaps greater than ever before. Please pray that I may be found faithful in laying hold of any opportunities God may be pleased to place before me."

SCHOOL DAYS

INDIA

The Misses Margaret Murdoch, Laura Reynolds and Ruth Ardrey shared a cottage in Dalhousie while on vacation; this is a Church of England vacation home. They ate their meals with a group of English missionaries at the "big house," and helpful prayer times and happy fellowship were greatly enjoyed. In order that Miss Edith Williams, the Indian headmistress in the Sialkot School, may have a year's leave of absence for further study so that she may be better fitted to carry more responsibility later, Miss Ardrey expects to delay her furlough a year until Miss Williams returns. School ladies are so few.

INDIA NEWS

"Here I am in Sialkot again," writes Dr. Helen Sharp. "My coming has seemed like a dream and too good to be true. I constantly remind myself of God's great love toward us, His children, and how He must be longing to bring all others into the fold. We remember those who are remembering us back home. May we be drawn closer to each other and to His through our working together for Him."

SOME HAVE—HAVE YOU?

Some have gone forth, far from loved ones and home
Leaving their all for His service alone,
Counting the gain of this world only dross
Seeking no glory, save that of His cross.

Some have gone forth into darkness so dense,
Darkness that crushes, darkness intense,
There in the land where their Lord is not known,
Gladly to work for His glory alone.

Some have gone forth with the story so old
Reaping a harvest more precious than gold;
Are you, too, faithful, doing your share,
Helping together by gifts and by prayer?

The Juniors

MRS. CHARLES WRIGHT FULTON, Secretary, 455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

AIMS—a. A Junior Missionary Society in every congregation.
b. A Junior Missionary Magazine in the home of each Junior.
c. Contributions from every society to each of the Seven Departments of Work, to the Junior Special, and to the Thank Offering.

JUNIOR SPECIAL WORK

a. Salary of Miss Mary V. Ewing, R.N., on furlough from Doleib Hill, South Sudan, Africa.
b. Maintenance of the "Ibis" for the promotion of children's work in Egypt.
c. Maintenance of the "Delta Car" in Egypt.
d. A project for the Cherokee Indians at Stillwell, Oklahoma.
e. A project for the American Negro.

THE BOOK DAY

By MISS DAVIDA FINNEY, Litt.D.

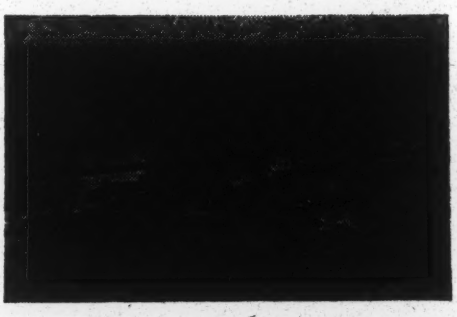
The Book Day was over. Miss Halana and I sat down on the nearest pew and sighed with relief.

"Well"! she said, "that was a full day! Now to pack up and go back to the Ibis".

"Oh, let's wait a minute and catch our breath", I said.

So while we rest, let me tell you about the Book Day. Miss Halana is my Egyptian assistant, and she lives and works with me. We help Egyptians to know about books, we encourage them to start little libraries in their churches and schools. We give a certificate and a book prize to those who enter a reading course and take a test on their reading at the end of the year.

Miss Halana is especially anxious to have libraries for children in all these places, so whenever we go to a village or town and talk about books she always insists that they must start one for children. I remember two years ago we went to a village where one of the elders of the church is a well-to-do man. We happened to meet him in the road. He was riding a donkey and we were in a taxi. Instantly Miss Halana stopped the taxi, and asked him to give a library to his church for the children of the village. Of course he did and Miss Halana sent all she could find that were good.



The land of Egypt.

In the places where there are children's libraries you ought to see how the boys and girls read the books. The only trouble is that they never have much money so they can't get many books.

But, I must tell you about the Book Day. Now that we have the Ibis, Miss Halana and I, and other ladies too, sail in it from village to village. Last year we took 1,000 books along to show to the villagers, because they have little money and it is easier for them to buy books when they see the book is what they want. In some places, Miss Halana and I packed all these books into suitcases and boxes,

* Because part of last year's Junior Special Fund has been designated for literature for Egyptian girls and boys, the article written by Miss Davida Finney, Secretary of Literature of our Egyptian Mission, ought to have special appeal to Juniors and Junior leaders. As Thank Offerings are being presented this fall, one of the many reasons for deep gratitude should be that United Presbyterian Juniors have been privileged in contributing to the partial solution of this pressing problem of our Egyptian Mission field.
—Secretary's note.

and took them to the church for an all day Book Day. In the afternoon or evening we always held a meeting for everybody and showed off the books.

But now Miss Halana and I have rested a bit sitting in the pew and here comes the pastor and five or six men to offer to pack up our 1,000 books.

"Thank you very much for coming", said the pastor, and all the other men joined in thanking us too.

"You have set us aglow with light," said one man. Another, "When you go we shall be left desolate".

"Here, said the pastor, "is the secretary of our C. E. Society. He wants to order some new books."

The Ibis.

After this was done Miss Halana said, "But what about the children's library? You saw how the children crowded up after the meeting and looked at books for one hour. I had to make them go in the end, because it is so late. They were so eager that it nearly made me cry!"

"Yes," said the elder, "I ordered a book for my boy. But, we are poor people and we can't afford more than a few".

"But, think a minute", said Miss Halana. "You have a school for your boys and some of the girls go too. It isn't often that you send a boy away to another town which has a High School. Most of your children will live here. Your school ends with about the sixth grade. After they learn to read at school what are they going to read?"

The men all looked at each other and said nothing. So, Miss Halana went on. "Don't you know that if you don't give them books to read they will forget even how to read? They finish your village school when they are about eleven or twelve. Not all stay to finish the school course. The books in your church library are for grown-ups. By the time these boys and girls are grown up they will have forgotten how to read."

"That's a fact," said one man, "My daughter went to school, and now she can hardly read at all."

"And that's not all," said Miss Halana. "If they don't read good books to help them to remember to do what is right they'll just live and think like their neighbors."

"*That* is true," said the pastor. "They can't help thinking like other people who don't know Christ if they aren't helped every day. Most of their mothers can't read. So, it's got to be the children who do the reading. But we haven't money."

"I'll tell you what I'll do," said Miss Halana. "You raise $2.50 and I shall give you $2.50 out of my pocket. I can't go away remembering all those boys and girls who came today and wanted books without doing something about it".

"Well," said the elder, "we can do that. How many books can we have for $5.00?"

"From fifteen to twenty," said Miss Halana, "that's not bad for a beginning. They won't be the most interesting because the ones with pictures cost a good deal. I'll send you three or four with pictures, and the rest will be without. And, next year you can buy some more."

Miss Halana and I stood up and we all began to pack the 1,000 books. Suddenly the pastor straightened up and said, "But something's wrong! I felt it all the time. You showed us many interesting and good books but none at all on a lot of the subjects we must have for our people.

I didn't see any books for young children on a happy family, or loving one's family, or helping others, or being obedient or truthful, or what fun it is to care for animals or on games or songs or handwork or even religion. You have some books for older children that have these ideas in them, but the language and even the way the idea is written is too difficult". "You hadn't even a children's bible".

"I know", said Miss Halana, "we haven't. There aren't any of those books."

"And," said the pastor, getting more excited, "you had almost nothing about taking care of children, certainly nothing on the training of children, or family life. In fact you had almost nothing about these things for women."

"Yes," said Miss Halana, sighing, "It's true. There aren't any books along these lines except the few I showed you, and they aren't very good I know."

"Well", said the pastor, "it's no wonder we can't help our people to be better Christians. After all, they've got to have something in their hands. They can't just remember. They never went to school, and besides I don't know how to teach them a lot of these things. Can't you produce some of these books?"

"Of course we could," said Miss Halana, "if we had some money."

For a minute we stood and looked at each other in silence. Then the elder said, "Perhaps the church in America would help?" And another man said, "Perhaps the children there might help our children."

"Well, perhaps", I said—

"If they only knew the difference it will make to us," said a little man who had not spoken before, but who was doing a lot of packing. His *galabeya* (gown) was torn and dirty, and he looked anaemic. I knew the reason he looked like that. His wife was even more ignorant than the wives of the other men. His children looked much worse than he. Without stopping to think I said:

"You ought to have some books on how to feed the family, and on cleanliness and hygiene."

The little man straightened up with a very eager look on his face.

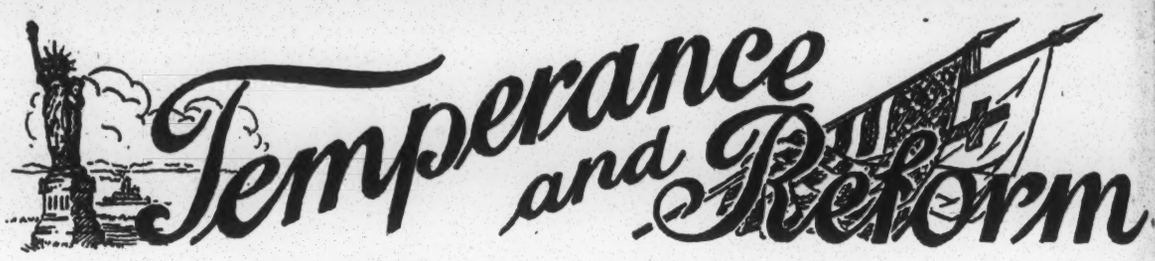
"Have you such a book?" he demanded.

"I have one that is good although very short. I'll send you that if you'll promise to read it to your wife. Of course we need more on the subject."

"There!" said the pastor, and stood up. He had tied the last knot, and our books were all packed. He clapped his hands loudly and in came the taxi man. He wore a long robe, and had a shawl wrapped around his head and shoulders. All the men helped carry the suitcases and boxes out to the taxi and stowed them away. Miss Halana and I shook hands all around, and got in. Two of the sailors from the Ibis got into the front seat with the driver, to serve as guards as we drove through the dark, empty village streets, out into the country and along a road for about ten minutes until we reached the river, and the Ibis. The Captain came forward with a lantern and lighted us across the narrow plank that served as gangway. How glad we were to sit down and drink a glass of milk.

"And what are we going to do about that village?" asked Miss Halana, as we stood up to go to bed. "If we are going to have a Christian church in Egypt in this day when young people want to read, we'll have to have *books*."

"Yes," I said, "We must have at least a few. Perhaps I might write and tell the American children about it. They might help Egyptian children to have a little Christian literature."



MRS. HOWARD M. BRUCE, Secretary, Claysville, Pa.

THE USE OF DECEPTION IN LIQUOR ADVERTISING

The promoters of liquor deceive the public in advertising their trade. Generally no consideration is shown for the facts of the evil resulting from the use of alcoholic beverages, and for the well being of the person who may be tempted to drink. The purpose of the advertiser is to create wrong ideas about the place of liquor. Thus children, youth and many thoughtless men and women accept beer, and stronger drinks as a matter of course. This is just what the industry wants—to accept it as a matter of fact.

The alcoholic beverage trade cannot stand on its own merits, therefore it relies on the propaganda of half truths and misrepresentation to mislead the public into tolerating its existence. They use every avenue of approach to gain the confidence of welfare organizations, women's clubs, and church officials. Some of their objectives are: "make it smart to drink"—"make youth liquor conscious, and America rum-conscious"—emphasize advertising to win women customers.

During the war they made us believe they were making a huge contribution to the war effort, and that it was making every sacrifice for victory. Examples of appeals which were made are: Back the attack—buy war bonds—a victory suggestion from (Such and Such distillers) who plan to put the power of their advertising behind every drive that advances America toward victory: (Such and Such distillers) could not possibly be associated with a greater, a more significant effort: Buy more war bonds and drink more (Such and Such).

Over the radio come appeals to taste the delightful, delicious, refreshing goodness of (Lug-Head) beer made by a secret formula; or—try this new wine for keenest enjoyment, friendship, hospitality,—and buy more war bonds. Get a half gallon of (Old Stag) beer—and give till it hurts to the Red Cross.

There is a tendency to use pictures in the advertising, women, family circles, or young men in uniform. The impression is given that in these circles liquor is a food comparing to meat, or bread. Alcoholic beverages are also associated with religious signs or symbols, religious themes, historical characters and events which are also tricks of the liquor trade to mislead the public.

There is also mounting evidence wherein the liquor interests would seek the confidence of welfare, civic and even church groups giving the impression that they wish to cooperate when they really expect to injure the cause of these groups. Advertising is the chief medium through which the trade sells its false propaganda to the youth, men and women of America.

By MRS WALTER H. HOLT, Secretary, 904 Publication Building, Pittsburgh 22, Pa.

"To be able to serve, one must know."

"It is no longer necessary," in Livingstone's phrase, "to beg to direct your attention to Africa, but," continues Basil Matthews, "because that great continent is central to the world's life, I invite you to consider Africa."

"Consider Africa" is the title of a splendid supplementary book that will be especially helpful to leaders in the study of Africa. Another similar help is "Christian Adult Education in Rural Asia and Africa"; rather a forbidding title, but an excellent book for ready reference. The chapter outlines are especially adapted for quick topical reference.

Ex. . . . Promoting Christian Growth —151

Sub heads:

How should such people be approached?—164

Fellow countrymen succeed best—175

Influence of supernatural manifestation—178

"Consider Africa"—Matthews—$.25 —limited supply)

"Christian Adult Education in Rural Asia and Africa"—Sailer—$.50—(limited supply)

"Livingstone the Pathfinder"—Matthews—$.75.

"More About Africa"—Baker—$.50 —(Junior High School groups)

Discussion and Program Suggestions for Adults—$.25

(For use with "Cross over Africa")

Discussion and Program Suggestions for Youth

(For use with "This is Africa" and "Daughter of Africa"—$.25

By this time, most of the books for the year's study and reading have been purchased. We have in our hands then the "Books of the Month" and now it's time to turn to the "Classics." This is a good time to start a permanent mission library for your society or your church.

Basic for this purpose would be:

"Tomorrow's Egypt"—$1.00

"Behind the Garden of Allah"—
Cloth—$.50
paper—$.35

"In the Shadow of the Himalayas"—$1.00

"History of W.G.M.S."—$.25

"Facts and Figures"—$.05

A timely book and pamphlet:

"They Found the Church There"—Henry P. Van Dusen
(The Story of the American Forces and their contact with Native Christians.)
Cloth $1.75; Paper $.75.

"A Veteran Came Home Today"—Chas. A. Wells—$.10

A valuable help in worship and an answer to many calls is the following:

"Missionary Worship Program"—Alice Geer Kelsey—(limited supply) $.25

Titles

of a few of ten interesting suggested services:

II—Music That Belongs.

V—Home Missions Across the Ocean

VIII—Meeting Other Faiths

The programs include stories, suggestions for dramatization, prayers and scripture passages.

Tributes

Miss Grace Ann Ogilvie

The Women's Missionary Society of the First United Presbyterian Church of East Liverpool, Ohio, wishes to record this tribute to the memory of Miss Grace Ann Ogilvie, who passed away, very suddenly, the evening of May 8th.

We bear testimony to the high esteem in which she was held, not only by our congregation, and Steubenville presbytery, but by the entire community.

Therefore, be it resolved:

That we cherish the memory of this loved member, whose faithful, loving and generous service to her home and church, and to her thoughtful consideration of the rights of others, was a challenge to each of us.

We shall miss her wise counsel, her cheerful cooperation, and devoted leadership, her presence at all services—and since our lives have been enriched and made fuller by having known her, through the years, we thank God that her life has been lived amongst us. Her work with the young people of our church will be a lasting memorial to her.

That her example will be an incentive to plan and carry on the work she loved, with the same unselfish interest, earnest devotion, and faithfulness that she manifested.

That we extend to her sister and the nieces and nephews, our sincere sympathy and assurance that we share the loss of this noble Christian, and commend them to the comfort of the Heavenly Father, whom she loved and served.

That a copy of these resolutions be sent to her sister, be spread upon the minutes of our Society, and be published in the "Women's Missionary Magazine," and the "Christian Union Herald."

Mrs. Georgia McLane Campbell
Mrs. John W. Vodrey
Committee.

Mrs. John C. Miller

The members of the Women's Missionary Society of the Houston United Presbyterian Church desire to pay tribute to the memory of Mrs. John C. Miller whose death occurred on June 5, 1945.

Owing to circumstances beyond her control, she was unable to attend the regular meetings of the society. But like Mary of old she did what she could by giving her financial support.

To her daughter we extend our sincere sympathy.

God knew that the Pilgrim was weary, and he whispered, "Welcome Home."

Mrs. Arthur B. Caldwell,
Mrs. Allie Porter
Miss Jenn C. Paxton

Mrs. Louisa M. McFarland

The Women's Missionary Society of the United Presbyterian Church of Albia, Iowa, wishes to pay sincere tribute to the memory of Mrs. Louisa McFarland, who passed away June 29, 1945.

Mrs. McFarland was a faithful and active member of our Society as long as health permitted. Her unfailing faith and patience during her illness remain an inspiration to us. To her loved ones we extend our sincere sympathy.

"Blessed are the dead who die in the Lord."

Committee:
Mrs. J. S. Jones
Mrs. R. A. Patton
Mrs. W. G. Forsythe

Mrs. M. W. Herriott

The Women's Missionary Society of the Houston United Presbyterian Church, wishes to pay tribute to the memory of Mrs. W. M. Herriott, who died August 18th, 1945.

Mrs. Herriott has been a member of this society for many years, and we desire to express our sense of loss, and our sincere sympathy to the members of her family.

Mrs. J. C. Cullen
Mrs. B. C. Mercer
Mrs. J. S. Gantz

Mrs. Alta Van Riper
Mrs. Fred (Mary) Gordon

The Women's Missionary Society of the Kirkwood United Presbyterian Church, wishes to pay loving tribute to the memory of Mrs. Alta Van Riper and Mrs. Mary Gordon, who have been called to their heavenly home.

To the loved ones we extend our deepest sympathy and commend them to the care of the Saviour whom they loved and trusted.

Committee,
Miss Mabel Smith
Mrs. R. J. McKissick

Mrs. Elizabeth Reed

The Women's Missionary Society of Center U. P. Church, Midway, Pa., wishes to pay loving tribute to one of our members, Mrs. Elizabeth Reed, who was called home July 25, 1945.

Who while in ill health for some time, yet was always willing to assist in any way possible in the Master's service.

Her cheerful and unselfish spirit and her faithfulness to her home were an inspiration to all who knew her. Truly she was a "Mother in Israel" and "her children arise up and call her blessed." To them we extend our heartfelt sympathy and commend them to the Lord whom she loved.

Committee

Mrs. Blanche Witter

The Women's Missionary Society of the College Corner, O., United Presbyterian church wishes to pay tribute to the memory of Mrs. Blanche Witter, our friend and co-worker in the church Sabbath School, and Missionary Society, who was called to her eternal home July 28, 1945.

To her husband and daughter we express our love and sympathy. May her fine example of Christian living and faithfulness be a challenge to us all for greater Christian service.

Committee

Mrs. Ida Ure Nichol

The Ida Ure Missionary Society of the United Presbyterian Church of Minden, Nebraska, pays loving tribute to the memory of Mrs. Ida Ure Nichol, who entered her well earned eternal home July 20, 1945 while still active in Christ's service at the age of eighty-two years.

Mrs. Nichol was a remarkable woman being endowed with a brilliant mind, strong personality and a keen sense of humor that made her presence a joy wherever she went.

The way in which Mrs. Nichol exemplified Christ in her life set her apart and made her one of our most beloved women in the church. We shall always treasure in our memory her unfailing faith and her joy in the Master's service.

Committee

Mrs. E. L. Griffith

The members of the Women's Missionary Society of First United Presbyterian Church of Steubenville, Ohio, wish to pay loving tribute to the memory of Mrs. E. L. Griffith, whom the Heavenly Father called home, January 5th, 1945.

Her fine Christian character, her cheerful devotion to duty, and her faithfulness in service, will ever be a challenge to us all.

For many years she had been the efficient secretary of our Society, and her helpful presence among us is greatly missed.

She has left to her friends a precious memory, and to her family the legacy of beautiful Christian motherhood.

Mrs. E. D. Lucas, Committee
Mrs. Laura Wylie

Mrs. Sadie Warren Wilson

The Women's Missionary Society of the United Presbyterian church of Knoxville, Ohio, wishes to pay a tribute of love and respect to the memory of Mrs. Sadie Warren Wilson, who passed away July 26, 1945.

Mrs. Wilson was a daughter of the late Andrew and Mary Jane Gladden Warren. The church was given first place in the life of the Warren family. Five generations have worshiped in the Knoxville church.

She is survived by her husband, two sons, Warren and Glenn; a sister, Miss Lola Warren; three brothers, Dr. A. W., Dr. Robert and Donald Warren.

We cherish the memory of her kindly Christian personality and commit each of her dear ones to the comforting care of the One whom she loved and served.

Mrs. Adeline Hurlburt McCulloch

The Women's Missionary Society of the South Omaha United Presbyterian Church wishes to pay a tribute of respect and esteem to the memory of our beloved Mrs. Bruce McCulloch, who died suddenly on June 20th, 1945.

Mrs. McCulloch was one of the charter members who organized this church as a mission, and was always active in all of its interest, serving as its treasurer for many years.

The daughter of a pioneer minister, and the daughter-in-law of the founder of Knoxville College, Mrs. McCulloch was well versed in her knowledge of missions. She was a Life Member of the Women's Missionary Society, and was our Treasurer for twenty-three years. She was Thank Offering Secretary for many years both for her own Society and for the Presbyterial, and has entertained many missionaries in her home.

Mrs. McCulloch will be greatly missed, but the memory of her faithfulness remains an inspiration to all who knew her.

To her loved ones we extend our deepest sympathy and commend them to the care of the Good Shepherd.

"Though time with cunning skill
Hath taken our treasures at his will
One Thing he missed and it will be
Forever ours—'tis memory."

Mrs. Roy N. Towl
Mrs. M. E. Smith
Mrs. Roy Lee.

Mrs. Harry A. Morris

The Women's Missionary Society of Ambridge, Penna., wishes to pay loving tribute to the memory of Mrs. Harry A. Morris, who was called to her eternal home June 12th, 1945.

She was a sincere Christian, devoted to her church and home. She was interested in all activities of the church work and enjoyed being present whenever possible.

"Yes, we miss her, but her spirit
Now doth dwell among the blest,
And we would not wish to call her
From her calm and heavenly rest."

To her husband and daughter, Mrs. Joseph Lampman, we extend our warm sympathy.

Mrs. James M. Myers
Mrs. F. Homer Wagner

FOREIGN MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

PUNJAB, INDIA

Miss Ruth I. Ardrey, 1921—Sialkot City
Miss R. Jean Black, 1921—Pasrur
Miss Lois Boid, 1918—Sangla Hill
Miss Addaline Brandon, 1931—Sargodha
Miss Marie Cash, R.N., 1926—Pasrur
Miss Evelyn Cathcart, 1925—Rawalpindi
Miss Marjorie Faught, R.N., 1938—Taxila
Miss Margaret Fehlman, 1918—Sialkot City
Miss Vida J. Graham, 1922—Pathankot
Miss Evva P Hartig, R.N.A., 1924—Jhelum
Miss Reba C. Hunsberger, M.D., 1921—Sialkot City
Miss Frances Lincoln, R.N., 1920—Sargodha
Miss Glendine Lundquist, R.N., 1932—Sialkot City
Miss Evelyn M. McKelvey, R.N., 1937—Sialkot City
Miss Margaret Murdoch, 1924—Sargodha
Miss Ruth M. Nichol, 1938—Pasrur
Miss Laura Reynolds, 1924—Sangla Hill
Miss Louise Scott, 1916—Gujranwala
Miss Helen C. Sharp, M.D., 1932; 1944 Sialkot City
Miss Vivian Trimble, 1921—Pasrur
Miss Georga Wengert, 1920—Abbottabad

ON FURLOUGH

Miss Margaret Ballantyne, 1941—425 N. Galloway St., Xenia, Ohio
Miss Minnie E. Beatty, 1912—R. D. 2, Chicora, Pa.
Miss Frances E. Brown, 1927; 1937—810 Glenview St., Philadelphia 11, Pa.
Miss Theresa I. Brownlee, 1922—Sylvia, Kans.
Miss Betsy Fleming, 1913—6549 Pyramid Ave., Chicago, Ill.
Miss Eva M. Hewitt, 1939—Hillsboro, N. Dak.
Miss Alice G. Hill, 1938—Greensboro, Vt.
Miss Janet Howland, 1921—Walton, N. Y.
Miss Mary Kyle, 1904—235 E. Main St., Xenia, Ohio
Miss Laura R. MacLachlan, 1938—R. D. 1, Atkinson, Nebr.
Miss Elizabeth F. McConnell, R.N., 1931—4 East 82nd St., NewYork, N. Y.
Miss Marian T. Peterson, 1930—235 East 49th St., New York 17, N. Y.
Miss Willa M. Ramsey, 1921—c/o Rev. F. G. Wright, R. D. 4, Irwin, Pa.
Miss Helen V. Weede, 1928—235 East 49th St., New York 17, N. Y.

EXTENDED FURLOUGH

Miss Hazel Bennett, 1908—268 Park St., Socorro, N. Mex.
Miss Jane Lamont, 1928—440 W. Cayuga St., Philadelphia 40, Pa.
Miss E. Marjorie McCrory, 1936—McCrory Farms, R. D. 1, Homer City, Pa.

EGYP

Miss Helen R. Brownlee, R.N., 1934—Assiut
Miss Leota Cabeen, 1909—Alexandria
Mrs. Mary K. Coventry, 1908; 1918—Benha
Mrs. Ada A. Dunlap, 1926—Fayoum
Miss Elsie M. French, LL.D., 1909—Cairo
Miss Martha C. Glass, 1921—Luxor
Miss Alice Grimes, 1924—Cairo
Miss Lois D. Kingan, 1926—Cairo
Miss Dora D. Mason, 1918—Assiut
Miss Jeannette McCrory, 1916—Assiut
Miss Elizabeth McKibben, R.N., 1924—Tanta
Miss Ethel O. McMahan, R.N., 1945—Assiut
Miss Carol E. McMillan, 1906—Beni Suef
Miss Sarah B. Meloy, 1923—Cairo
Miss Lucille B. Nichols, R.N.A., 1945—Tanta
Miss Helen J. Noordewier, 1921—Luxor
Miss Marion A. Paden, 1904—Tanta
Miss Venna R. Patterson, 1924—Cairo
Miss Frances Patton, 1922—Mansura
Miss Stella Robertson, 1922—Cairo
Mrs. Rachel T. Seiver, 1925—Tanta
Miss Jane C. Smith, R.N., 1922—Cairo
Miss Nellie C. Smith, 1911—Beni Suef
Miss Mary C. Thompson, 1939—Tanta
Miss Mary L. Thompson, LL.D., 1917—Assiut
Miss Helen M. Walker, 1930—Assiut
Miss Ethel L. Wood, 1919—Alexandria
Miss Louise N. Williamson, 1944—Cairo
Miss Ruth M. Williamson, 1924; 1944—Tanta
Miss Elizabeth M. Wilson, 1932—Fayoum
Miss Esther W. Wilson, 1919—Luxor
Miss Margaret A. Work, 1924—Cairo

UNDER APPOINTMENT

Miss Nellie V. Hill, R.N., 1945—R. D. 1, Fayette City, Pa.

ON FURLOUGH

Miss Anna B. Criswell, LL.D., 1905—Central Baptist Seminary, Seminary Heights—Kansas City, Kans.
Miss Lucia Dwight, 1919—3729a North 25th St., St. Louis, Mo.
Miss Davida Finney, Litt.D., 1915—Bird St., Springfield, Ohio
Miss Eulalia D. Grether, 1929—435 East 11th St., Loveland, Colo.
Miss Lucy Lightowler, 1921—26 W. Pomona St., Philadelphia, Pa
Miss Helen J. Martin, Ped.D., 1915—7442 Trevanion Ave., Pittsburgh 18, Pa.
Miss Martha A Roy, 1935—Apt. 22, 523 W. 121st St., New York 27, N. Y.
Miss Ida B. Whiteside, 1918—25 Prospect St., Greenwich, N. Y.
Miss Laura Wright, 1921—Camden, Ohio

ON EXTENDED FURLOUGH

Miss Hazel E. Anderson, 1937—19 E. 11th St., Hutchinson, Kans.
Miss Mary Frances Dawson, 1922—607 S. Ninth Ave., Yakima, Wash.
Miss Alta G. French, 1925—Goldfield, Iowa
Miss Alfaretta M. Hammond, 1904—State Hospital, Warren, Pa.
Miss Evelyn McFarland, 1919—New Wilmington, Pa.
Miss Edna B. Sherriff, 1920—R. D., Norwalk, Iowa
Miss Marie Tait, 1925—R. D. 5, Mercer, Pa.

THE SUDAN

Miss Marian I. Farquhar, 1945
Miss Elsie E. Grove, 1912—Doleib Hill
Miss Ray Huffman, R.N., 1924—Nasir
Miss Marguerite McClellan, 1926—Khartoum North
Miss Mary Jane McKnight, 1922—Wad Medani
Miss E. Verna Pillow, 1930—Khartoum North
Miss Mary K. Smith, M.D., 1944—Nasir
Miss C. Blanche Soule, R.N., 1921—Nasir
Miss Frances Turk, R.N., 1921—Khartoum North

ON FURLOUGH

Miss Mary E. Coie, 1919—Braddyville, Iowa
Miss Una Coie, 1918—Braddyville, Iowa
Miss Mary V. Ewing, R.N., 1940—Suburban Hospital, Bellevue, Pa.
Miss Aulora R. McIntyre, 1911, 1919—Lenox, Iowa

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1921—Sayo, via Gambella, Sudan
Miss Isabel Blair, 1922—Addis Ababa

ON FURLOUGH

Mrs. A. W. Pollock, 1942—957 N. Euclid, Ontario, Calif.
Mrs. Ruth Lobaugh Walker, 1923—Conoquenessing, Pa.

RETIRED FROM ACTIVE SERVICE

PUNJAB, INDIA

Miss Emma Dean Anderson, 1881—754 22nd St., San Diego 2, Calif.
Miss Mary J. Campbell, 1884—Box 423 Santa Ana, Calif.
Miss Laurella G. Dickson, 1897—Tarkio, Mo.
Miss Ella M. Gordon, 1893—Pattersonville, N. Y.
Miss Kate A. Hill, 1896—Eldora, Iowa
Miss Flora Jameson, 1903—32 Bonvue St., Pittsburgh 14, Pa.
Miss Mary E. Logan, 1891—325 W. 7th St., Rushville, Ind.
Miss Lillian A. McConnell, 1902—223 North L St., Lake Worth, Fla.
Miss Rose McCullough, 1879—Penn and Trenton Aves., Pittsburgh 21, Pa.

EGYPT

Miss Ella M. Barnes, 1911—926 E. 1st St., Monmouth, Ill.
Miss Margaret A. Bell, 1901—Star Route, Atlantic, Iowa
Miss Minnehaha Finney, 1894—121 North 7th St., Sterling, Kans.
Miss Rena L. Hogg, 1899—Assiut, Egypt
Miss E. Roxy Martin, 1901—Fair Meadows, Limekiln Park, R. D., Chalfont, Pa.
Miss Laura B. Walker, 1904—1109 McClure Ave., Munhall, Pa.
Miss Ruth A. Work, 1904—Fort Morgan, Colo.

HOME MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Rev. Fred C. Patterson ..... Tama, Iowa
Rev. E. W. Machamer ..... Warm Springs, Ore.
Rev. Ernest H. Carson ..... Simnasho, Ore.
Rev. George W. Smith
Cherokee Mission, Stillwell, R. R. No. 1, Okla.

CITY AND PRESBYTERIAL

Mrs. Mary Ciancio
9409 Frankstown Rd. (21), Wilkinsburg, Pa.
Miss Ruth E. Findley, 520 South St., Glendale, Calif.
Miss Beth Johnstone
3014 South 66th St., Tacoma, Wash.
Mrs. Catherine Lamb
67 Oregon Ave., Crafton, Pa.
Miss Dorothy E. Partington ..... Westland, Pa.
Mrs. R. G. Russell
80 Church St., Burgettstown, Pa.
Miss Mary June Zucchi
Rehoboth Village, Rehoboth, Mass.

RETIRED FROM ACTIVE SERVICE

Mrs. J. C. Alter
2803 Hillegas Ave., Berkeley, Calif.
Miss Mae Beveridge
327 S. Sixth St., Monmouth, Ill.
Miss Margaret Beveridge
327 S. Sixth St., Monmouth, Ill.
Miss Sallie E. Dickey
82 Hawley St., Binghamton, N. Y.

MOUNTAIN MISSIONS

FRENCHBURG, KY., SCHOOL

Supt. and Mrs. Harry L. Cowden ..... Frenchburg, Ky.
Miss Ruth Courter, Principal ..... Frenchburg, Ky.
Miss Helen Andrews ..... Frenchburg, Ky.
Mr. John Besco ..... Frenchburg, Ky.
Mrs. Wallace Guthrie ..... Frenchburg, Ky.
Miss Isabel Hay ..... Frenchburg, Ky.
Miss Bessie Burrows ..... Frenchburg, Ky.
Miss Ruth Flack ..... Frenchburg, Ky.
Mr. Arthur Gathman ..... Frenchburg, Ky.
Miss Alice Girvin ..... Frenchburg, Ky.
Mr. Martin Hovermale ..... Frenchburg, Ky.
Miss Helen Larsen ..... Frenchburg, Ky.
Miss Ethel Taylor ..... Frenchburg, Ky.
Miss Ruth Warnock ..... Frenchburg, Ky.
Miss Winifred Moore, Secretary ..... Frenchburg, Ky.
Miss Grace Huntley, Clothes Room ..... Frenchburg, Ky.
Mis Pauline Gross, Matron ..... Frenchburg, Ky.
Mrs. John Besco, Dietitian-Cook ..... Frenchburg, Ky.

JANE COOK HOSPITAL

Miss Margaret Ayers, R.N.
Mrs. Rachel Boyd, Nurse
Miss Edna Sutton, Dietitian-Cook.

EZEL, KY., SCHOOL

Supt. and Mrs. William A. Heagen ..... Ezel, Ky.
Miss Sara M. Conrad, Principal ..... Ezel, Ky.
Miss Lucille Artman ..... Ezel, Ky.
Miss Wilda Barnes ..... Ezel, Ky.
Miss Ruth Bemis ..... Ezel, Ky.
Miss Mary Louise Bymers ..... Ezel, Ky.
Miss Olive R. Laing ..... Ezel, Ky.
Miss Gladys Millen ..... Ezel, Ky.
Miss Larue Millen ..... Ezel, Ky.
Miss Annabell Rae ..... Ezel, Ky.
Miss Lillabel Towle ..... Ezel, Ky.
Miss Lorena Warner ..... Ezel, Ky.
Mr. J. Revis Carr ..... Ezel, Ky.

—o—

Rev. and Mrs. Ralph E Ayers
Ezel and Frenchburg Churches

NEGRO MISSIONS

Rev. R. P. Williams, Minister
Arlington and Prairie, Annemanie, Ala.
*Mr. Walter R. Sutton, Principal ..... Annemanie, Ala.
Mrs. R. P. Williams ..... Annemanie, Ala.
Mrs. Walter R. Sutton ..... Annemanie, Ala.
Miss Hattie Bridges ..... Annemanie, Ala.
Mr. A. C. Peoples, Principal ..... Camden, Ala.
Mrs. A. C. Peoples ..... Camden, Ala.
Mr. E. W. Lindsey ..... Camden, Ala.
Mrs. P. H. Parker ..... Camden, Ala.
Rev. D. Bracy ..... Camden, Ala.
Miss K. H. Simons ..... Camden, Ala.
Miss L. B. Hudson ..... Camden, Ala.
Miss N. F. Smith ..... Camden, Ala.
Mrs. M. L. Crumlin ..... Camden, Ala.
Mrs. A. E. Freeman ..... Camden, Ala.
Mrs. M. L. Smith ..... Camden, Ala.
Mrs. S. P. Marsh ..... Camden, Ala.
Mrs. S. P. Scott ..... Camden, Ala.
Mrs. S. W. Rivers ..... Camden, Ala.
Mrs. B. D. Bridges ..... Camden, Ala.
**Miss M. F. Standford ..... Camden, Ala.
**Mrs. J. L. Brooks ..... Camden, Ala.
**Mrs. M. J. Cade ..... Camden, Ala.
Rev. D. F. White, Minister
Canton Bend, Miller's Ferry, Camden, Ala.

Mrs. Lillie Mae Parham ..... Chase City, Va.
Mrs. Vernice Davenport ..... Chase City, Va.
Miss Ethel Jeffress ..... Chase City, Va.
Mrs. Christine Hardy ..... Chase City, Va.
Mr. Edward Crowder ..... Chase City, Va.

Mrs. Eva J. Adams, R.N., Supt., Jubilee Hospital ..... Henderson, N.C.

Miss Gertrude Allen, R.N. (Four other graduate nurses) (Twelve other workers)
Henderson, N.C.

Miss Josephine A. Warren
Henderson Institute, Henderson, N.C.

Mrs. Mamie Rogers ..... Townsville, N.C.

Mrs. Ethel Lawrence ..... Knoxville, Tenn.
Mrs. Patsy L. Kennedy ..... Knoxville, Tenn.
Miss Mabel Weir ..... Knoxville, Tenn

*Mr. B. T. Ridgeway ..... Millers Ferry, Ala.
*Mrs. Ruben Yancey ..... Millers Ferry, Ala.
*Miss Faustina E. Williams ..... Millers Ferry, Ala.
*Mrs. M. L. Perkins ..... Millers Ferry, Ala.
*Miss Helen Marshall ..... Millers Ferry, Ala.
*Mr. C. T. Patterson ..... Millers Ferry, Ala.
Mrs. N. D. Williams ..... Millers Ferry, Ala.
Mrs. Mary L. McGinnis ..... Millers Ferry, Ala.
Mrs. Daisy K. Hatten ..... Millers Ferry, Ala.
Mrs. Laura B. Ridgeway ..... Millers Ferry, Ala.
Mrs. Loretta W. Jones ..... Millers Ferry, Ala.
Miss Dannie Joe Watts ..... Millers Ferry, Ala.
Miss Ethel L. Perkins ..... Millers Ferry, Ala.
Miss Agnes Battle ..... Millers Ferry, Ala.

Mr. Wm. T. Peters, Principal ..... Prairie, Ala.
Mr. D. C. McCall ..... Prairie, Ala.
Mrs. D. C. McCall ..... Prairie, Ala.
Mrs. Wm. T. Peters ..... Prairie, Ala.
**Mrs. Bertha Kimbrough ..... Prairie, Ala.
**Mrs. L. C. Hope ..... Prairie, Ala.

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* Partial support from the county.

** Total support from the county.

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c/o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. J. W. Acheson ..... Cairo,
Dr. E. M. Bailey ..... Assiut
Dr. and Mrs. E. E. Elder ..... Cairo
Rev. F. D. Henderson ..... Assiut
Rev. and Mrs. W. B. Jamison ..... Tanta
Dr. and Mrs. F. C. McClanahan ..... Assiut
Dr. and Mrs. Neal D. McClanahan ..... Assiut
Mr. Everett W. McCreery, R.N. ..... Assiut
Rev. H. A. McGeoch ..... Alexandria
Rev. and Mrs. W. A. McGill ..... Cairo
Rev. R. T. McLaughlin, D.D. ..... Cairo
Mr. W. W. Nolin ..... Alexandria
Dr. and Mrs. W. J. Skellie ..... Luxor
Rev. and Mrs. A. R. Stevenson ..... Cairo
Dr. and Mrs. F. Scott Thompson ..... Assiut
Rev. and Mrs. C. Bradley Watkins ..... Assiut

ON FURLOUGH

Mrs. E. M. Bailey, ... 810 E. Detroit Ave., Monmouth, Ill.
Rev. and Mrs. Dalton Galloway ..... Payne Hall, Princeton, N. J.
Rev. and Mrs. W. P. Gilmore ..... R. 4, Box 279, Fresno, Calif.
Dr. and Mrs. E. E. Grice ..... 6040 Ogontz Ave., Philadelphia 41, Pa.
Mrs. F. D. Henderson ..... 542 N. Bever St., Wooster, Ohio
Dr. and Mrs. H. S. Hutchison ..... Claysville, Pa.
Rev. and Mrs. H. E. Kelsey ..... 242 W. Prospect Ave., Pittsburgh 5, Pa.
Rev. and Mrs. J. E. Kinnear ..... c/o Dr. H. A. Kelsey, Sterling, Kans.
Dr. and Mrs. C. A. Laughead ..... 465 Grand Ave., Iowa City, Iowa
Mr. and Mrs. J. W. McCutchan ..... 1065½ Providence Road, Charlotte 4, N. C.
Mr. and Mrs. M. C. McFeeters ..... New Florence, Pa.
Mrs. H. A. McGeoch ..... New Concord, Ohio
Mrs. R. T. McLaughlin ..... New Concord, Ohio
Mrs. W. W. Nolin ..... New Concord, Ohio
Dr. and Mrs. C. P. Russell ..... 12 N. Portland Ave., Ventnor, N. J.
Dr. and Mrs. F. M. Thompson ..... 119 N. 43rd St., Louisville, Ky.

PUNJAB, INDIA

Rev. and Mrs. J. C. Alter ..... Sialkot
Rev. James D. Brown ..... Rawalpindi
Dr. and Mrs. J. G. Campbell ..... Sargodha
Rev. and Mrs. W. C. Christy ..... Gujranwala
Rev. and Mrs. E. V. Clement ..... Badomali
Dr. and Mrs. J. B. Cummings ..... Rawalpindi
Rev. and Mrs. R. A. Foster ..... Sialkot
Rev. and Mrs. J. D. Harkness ..... Sheikhupura
Rev. and Mrs. J. Morgan McKelvey ..... Sialkot
Mr. and Mrs. W. H. Merriam ..... Gujranwala
Mr. and Mrs. C. C. Millson ..... Gujranwala
Dr. and Mrs. Hugh M. Milne ..... Gujranwala
Dr. and Mrs. S. C. Picken, D.D. ..... Sangla Hill
Miss Gwynaeth R. Porter, R.N. ..... Taxila
Mr. C. A. Stewart ..... Rawalpindi
Dr. and Mrs. Harris J. Stewart ..... Gujranwala
Dr. and Mrs. R. R. Stewart ..... Rawalpindi
Dr. and Mrs. John Vroon ..... Taxila
Mr. F. A. Whitfield ..... Gujranwala

ON FURLOUGH

Dr. and Mrs. D. E. Alter ..... New Wilmington, Pa.
Mrs. J. D. Brown ..... 1239 Fillmore St., Philadelphia 24, Pa.
Mrs. J. M. McKelvey ..... 721 Forest St., Harford, Wis.
Rev. and Mrs. P. A. Miller ..... 600 Schaff Bldg., Philadelphia 2, Pa.
Mrs. S. C. Picken ..... 600 Schaff Bldg., Philadelphia 2, Pa.
Rev. and Mrs. W. H. Ross ..... 438 N. Broadway, Sterling , Kans.
Mrs. C. A. Stewart ..... 626 E. University St., Wooster, Ohio
Dr. and Mrs. J. H. Stewart ..... Felicity Farm, R. D., Glen Mills, Pa.
Rev. and Mrs. Wm. Sutherland ..... 600 Schaff Bldg., Philadelphia 2, Pa.
Mrs. F. A. Whitfield ..... 1308 Plass Ave., Topeka, Kans.

ANGLO-EGYPTIAN SUDAN

Rev. J. L. Anderson ..... Abwong, Upper Nile Prov.
Dr. and Mrs. J. A. Heasty ..... Doleib Hill, Malakal
Rev. and Mrs. W. D. McClure ..... Akobo, Upper Nile Prov.
Rev. Robert H. Meloy ..... Omdurman
Rev. and Mrs. A. M. Roy ..... Nasir, Upper Nile Prov.
Dr. and Mrs. R. F. Shields ..... Khartoum

ON FURLOUGH

Rev. and Mrs. W. J. Adair ..... Sterling, Kans.
Mrs. J. L. Anderson ..... New Concord, Ohio
Rev. and Mrs. L. Finley ..... 1650 W. Church St., Elmira, N. Y.
Rev. and Mrs. K. G. Fleming ..... 315 Kambach St., Mt. Wash., Pittsburgh, Pa.

ETHIOPIA

Rev. Donald M. Davies, Th.D ..... Sayo, via Gambela, Sudan
Dr. and Mrs. D. C. Henry ..... Addis Ababa

ADDIS ABABA

Rev. and Mrs. C. J. Kissling ..... Addis Ababa

ON FURLOUGH

Rev. and Mrs. Bruce B. Buchanan ..... 133 S. 9th St., Monmouth, Ill.
Mrs. D. M. Davies ..... 8300 Ainslie St., Philadelphia 29, Pa.
Dr. and Mrs. V. F. Dougherty ..... 410 N. E. 14th St., Oklahoma City, Okla.
Mr. and Mrs. Fred L. Russell ..... 416 E. Seminary Ave., Wheaton, Ill.

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Sticks in a bundle are unbreakable.

He weeps with one eye.

Bend the twig when it is green.

He who has not carried your burden does not know what its weighs.

The path does not tell you what is ahead.

The nighs has ears.

He who chatters to you will chatter about you.

ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIET
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